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OUTLOOK



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Digest

of ideas and ideals

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**NEW OUTLOOK REPRESENTS AN EFFORT TO BRING
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ES OF CONTEMPORARY AND ANCIENT THOUGHT.**

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NEW OUTLOOK

A DIGEST OF IDEAS AND IDEALS

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER FROM THE NAME UNDER WHICH IT IS PROMULGATED."

DECEMBER, 1957

A PLATFORM-IN-SUMMARY

RELIGION, to satisfy the heart and mind of man to-day, must include a more complete philosophy of nature and of life than it has heretofore. Blind faith, ritualism and dogmatism, are idolatrous in nature and a carry-over from primitive and mediaeval ages.

PHILOSOPHY, to have a permanent appeal, must not depend upon mere speculation, but must be supported by reason and demonstrated facts of science.

SCIENCE, to be true to its purpose, must expand its outlook beyond sensory perception, beyond the materialistic concept of laws and forces of nature. Science must extend its investigation into the hidden, spiritual and psychic powers and functions in man.

The practical spirit of the age demands a synthesis of religion, philosophy and science or **divine wisdom**—an all-inclusive term for the interrelationship of this trinity. Webster defines **wisdom** as "ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct; scientific and philosophic knowledge with the capacity to make due use of it." **Divine**, he defines as "pertaining to or proceeding from God" or **Nature**. The latter, he defines as "equivalent to God, natural law, universal order, etc."

With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous, while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fulfill the law."

ETHICS, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out reconciliatory and practical principles of reconstruction of individual life and social relations—

A Brotherhood Of Humanity



"IDEAS RULE THE WORLD"! "Prevention is better than cure"! Rapid transit, instantaneous intercommunication and all the highly developed scientific means at our disposal make these two age-old axioms particularly applicable to this period.

To insure the balanced growth of our civilization—indeed, its very survival—it is urgent that we infuse a new current of ideas and aspirations into modern thought. We must supply a logical basis for an elevated morality and an ethical science and philosophy suited to the knowledge of the day, through the channels of the day.

There is no more fertile source of hatred and strife than religious and philosophical differences. When one thinks himself the possessor of absolute truth, it becomes only natural that he should think his neighbor is in the clutches of Error or the Devil.

Noting a similarity of aspiration, purpose, teaching and ethics underlying these various expressions, we can come to realize that all have a common origin and all point to one and the same object—the amelioration of the condition of MAN.

Pearl Of Eternity

J. Ford Lewis

Minister of the First Unitarian Church, Stockton, Calif.

URING THE CHRISTMAS season should not surprise anyone that men once more seek to understand God as abstract principle in the person of man. God as a transcendent reality has, in the theology of the incarnation, been made immanent and concrete. God as an intangible principle has been conceived of as a specific person living in history at a certain time and place. God as an austere, impersonal first cause and author of our final destiny has been manifested in the person of a baby, born in the most humble and inauspicious circumstances.

This simple, human approach to the divine truth has a strong appeal. The Christian faith is strong and flourishing, and it is perhaps not too much to say it owes much of its attraction to the idea of God as being represented in Jesus. This gives men a convenient handle by which to grasp a truth much too subtle to understand otherwise. All religions tend, at one time or another, to humanize God and deify man. That is, they all want to build a bridge from earth to heaven, to justify the ways of God to man

and mediate man to God, to find a common meeting ground for the divine-human confrontation, by bringing God down to earth in the form of a folk hero, or by bringing man up to God in the form of a saint or prophet who will intercede for men at large.

Moses found, in the Old Testament legend, that the *idea* of God was not enough for the early Hebrews. They wanted a God they could see and feel and be sure of, so they made a golden calf. The followers of Buddha were not content with the Four Noble Truths or the Noble Eightfold Path, they wanted a God they could count on, and although he expressly enjoined them against it, they deified him and today many Buddhists worship him literally as God. Buddhist intellectuals are an exception. They do not worship Buddha, they revere him and follow his principles. And they are just as shocked at the Christolatry of much of Christianity as Christians are at Buddha worship.

Both sides understand their own needs, dimly at least, but neither can concede that the other, operating from

the same need, that is, the need to represent a difficult truth concretely, approaches the same reality by a similar path. All phenomena that we perceive in outer space is colored by our own visual peculiarities. We have no way of knowing anything at all about stars except by the knowledge that sifts in through the cloudy lens of our colorblindness, astigmatism and myopia. More than that, all light from whatsoever source has to penetrate the earth's atmosphere, where it is distorted, blurred and blended until the image we get of reality is about as true as the image we get of ourselves in the Hall of Mirrors at a carnival.

But I think we have to accept this. The point is that, for our purposes, light is not light until it falls on our eyes or is reflected from some object which it illuminates and makes visible to us. Heat is not heat until the rays which produce it fall on some object to warm it. Sound, from our point of view, is not sound until it makes itself felt in our ears. And God is not God until understood in human terms.

This is not at all to say that God has no objective existence, apart from our understanding of it. Certainly, if a tree falls in the forest the sound waves go out and the crash occurs whether any ear is there to record it or not. Whatever God is, God is,

whether we have any true understanding of it or not. But at the point where any truth, including the truth of nature of God, impinges on our comprehension, at that point our consciousness of it is a human consciousness and the truth becomes a human truth. The road of human understanding, a wise man has said, "is the road by which the indwelling God may travel." This is the significance of the legend of the life of Jesus. This is the meaning of the Christ concept.

What is most unfortunate about this concept is that it has been traditionally restricted to one man in application. Conservative Christian theology holds that God was made manifest in the person of Jesus in a unique sense. That is, Jesus was made divine through the indwelling God but no other man ever was or ever will be. And this is the tragedy. Why didn't the framers of this doctrine include us all? Why stop with Jesus? For that matter, why didn't Jesus use the plural pronoun more often? Why he said "I and the Father are one" why didn't he add "and so are you?"

For my part, I can think of no better Christmas present to give the world today than this realization of the divine dimension that is in us all. Skeptics have been skeptical of the wrong thing. Let us stop denying the principle of God in man as represented in the Christian view of Jesus and

hereafter deny, if we must deny anything, that God incarnate in one man exhausts the deity so that there is no more to go around, no divinity left for the rest of mankind. If ever the world needed the wholeness and security that is implied in the idea that "the Son and the Father are one," it is now. Let us not offer stones to the children who have asked for bread.

Christians have always been admonished to follow the example of Jesus, which is probably asking more than we really want. If everyone always turned the other cheek, no one could resist anything and human beings would become like spineless jellyfish. Or if everyone had a sense of destiny that involved martyrdom, and if everyone refused to make concessions for the sake of getting along in an imperfect world, we would make just as big a mistake in the other direction, the direction of too much rigidity.

But only when we come to understand that the "sacred potential" was born in us, as Jesus understood it was born to him, will we have the right perspective for our lives. This is the example we must follow. We must come to a realization that the world is more than cosmic mechanics, that human flesh is more than protoplasm giving out some sluggish existence. We must learn somehow that we are ourselves central figures in the di-

vine mystery with a divine responsibility to the universe which cannot be discharged by a people unaware of their heritage.

We too must grow in wisdom and stature, as Jesus had to grow. We do not spring full blown from the head of Zeus, nor yet are we made overnight from the dust of the earth or from Adam's rib. We have to gain our maturity the hard way. But the divine spark glows and brightens in us in proportion as we come alive to our true nature. "Jesus went up and down a murdered land helping people," writes Dr. Jacob Trapp. "He cared deeply that people should eat and be clothed, that they should be healthy in mind and body, but he was concerned above all with that to which these things are but means: the kingdom of God within, that unique flowering — so often smothered but always possible — into the finer person" (*The Word to Jesus*, The Beacon Press, Boston: 1950. pp. viii-ix).

So as we approach the Christmas season, let us declare a holiday on carping skepticism which denies the divinity of Christ or of any man. Every child that is born of woman is a holy child. And to be born of that loving union between a man and a woman, which is the only gate by which human life may enter this world, makes it not less holy but more so, for in the sacred union of two

bodies and spirits out of which the new life arises is symbolized the quintessence of love and cooperation and sacrifice which make life tolerable and possible. Birth on any other terms would be a bizarre, frightening thing and would stand for the defiance of natural law and, worse than that, would seem to make love and family life and all the values these stand for of no worth.

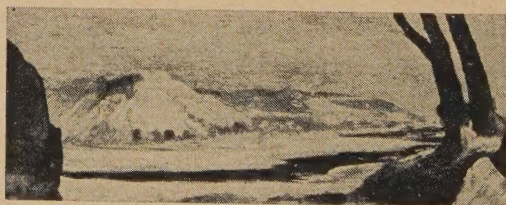
Let this Christmastide be for us more than the season's turning. Let it be not only the end of the lengthening nights and chilling days betokened by the winter solstice, but let it bring an end to the lengthening shadows on our spirits imposed by a purely materialistic, physical view of human nature. Let the bright star of enlightenment shine in our midst today. Let us, in the spirit of the Wise Men, look for the holy child all about us, in every city and home in the land. Let us bring our gifts of worship and praise to the indestructible human spirit that flounders so tragically in

the morass of injustice, war and segregation, in the sure hope and confidence that it will rise to the divinity that is its true heritage. Like the shepherds, let us pay our homage to the thrust of new life wherever it appears.

For only as God comes to life, not just in one but in all, is our salvation. The cross is not a bridge carrying us to God but a sign post pointing the way. It reveals, through the dramatic incident of the life and death of one Jesus of Nazareth, carpenter, teacher and curb stone philosopher, the God already within. May the golden Christmas legend quicken us with the wonder of the privilege of life that is ours and bring us some keener realization of the greater meaning of man's humanity, which is but another name for his divinity.

And so God's peace be with you all
And with your house
And with the bright hearthfire.

—Amen



LIFE ISN'T A SPURT, but a long, steady climb. You can't run far uphill without stopping to sit down. Some men do a day's work and then spend six lolling around admiring it.—George Horace Lorimer

The Quest For Self-Fulfillment

Israel Chodos

Rabbi of Sinai Temple, Los Angeles, Calif.

UNTIL VERY recently, for almost four decades of our tragic half century, the word "ideal" has been laughed out of our vocabulary by an age infatuated with things. It has been smeared by the sneering of the pseudo-pragmatists who denied its validity, defied its imperatives, and sneered its persistent struggle for resurrection.

Thank God a new day is dawning. Our generation has become surfeited with things. Our jaded age is beginning to feel like Socrates, who said to his students when he came upon a busy bazaar, crowded with trinkets, and geegaws and baubles: "How many things there are in the world that I do not want!"

Great scientists who, as never before, have peeped behind the great curtain, have plumbed the depths and scaled the altitudes of the universe and wrested from the tight fists of nature her most jealously guarded secrets, who have forged the magic keys with which to unlock the mysteries of creation, have begun to sense that there are greater truths beyond the merely observable; that there are profounder realities

than those that can be seen under a microscope or focused into a telescope. Man is beginning to learn once again — slowly, lumberingly but positively, that we cannot go on living without animating ideals. A man who doubts the reality of the ideal is like a bubble that, in its swelling pride, doubts the truth of the sea and laughs, and bursts into emptiness.

"But what is an ideal?" I can hear you ask with understandable impatience. Is it another quiver in your sheath of pulpit rhetoric? Is it another pious platitude embalmed in stained glass? Is it another evanescent abstraction floating aloft and aloof in the hollows of the cosmos without relevancy or tangency to our vexing perplexities?

What is an ideal?

I cannot define it for you, just as I cannot define love, or music, or poetry — or God. Just as I cannot imprison the turbulent ocean in a dainty teacup.

There are words that baffle definition; soaring words, that are real although they are intangible. In their

very indefinability lies their greatness. But I can tell you what it means to me.

Man's ideal is that to which he must strive in order to fulfill the promise he contains. Societies and nations, too, are endowed with promise which they ignore only at their peril. They achieve self-fulfillment only when the promise in them is fulfilled. An organization fashioned by men and women drawn together by a common interest is endowed with promise, which begs for fulfillment, else it shrivels into a herd driven together by the gregarious instinct. God summons each of us to contribute to the fulfillment of the promise that inheres in any relationship of which we are a part.

The quest for self-fulfillment is the hall-mark of truly civilized society.

As citizens of the world we have not yet fulfilled the promise within ourselves. We have learned to dive to the depths of the sea and play tag with Leviathan. We have learned to soar on the wings of the silvery dawn and become a playmate to the eagle in his flight. We have learned to flash our voice and our likeness from one end of the world to another. Now we have learned how to ride the coattails of the moon, in inter-stellar space. But we have not yet learned how to use our newly

found knowledge for blessing and building, for compassion and construction; for balm instead of bombs. We must begin the quest for self-fulfillment in this direction.

As Americans we have a compelling promise to fulfill. America is a synonym in the world for freedom for the whole constellation of blessings subsumed under the rubric of democracy. A thousand peoples were beckoned to America by the radiance of this hope. How tragic it that we are a witness this very day to a frightening estrangement of our American ideals; to see men created in God's image sink into the primordial slime of savage bestiality; to witness the unfleshed tooth and the sharpened claw — white nostrils quivering with inherited hatred of black skin; the jungle's dislike of the like for the unlike. God summons us to redouble our zeal with vigor and vigilance to restore to America its soul; to lift America, blessed with purpose sublime, to the realization of the promise its great name conjures up.

As individual human beings we have a great promise to fulfill. There is no greater tragedy than that of a promising young man with a brilliant future behind him. One of the epitaphs in Edgar Lee Master's *Spoon River Anthology*; "I saw myself as a good machine that life had

ever used." So many human lives have an air of waste about them, a sense of futility. As we reach the autumn of our life we ask ourselves: What have we gotten out of life? What have we given to life? We are overcome by a great disquiet. We have been a good machine that life would never put to its best use. I know a great columnist who refused to attend a reunion of his college class. He said: "I refuse to eat with dead men. When the men were young students, each a bundle of potentialities, they were strong in the will to strive, to seek, to find, and not to yield. They were full of life — yet they died quietly. And in their place had come earthbound complacency." He would not make merry at a table where he would have to look at lives that were the graveyards of high expectations.

We think we build up our lives by tearing down our dreams. We eat dust and we drink it. We buy dust and we sell it. We barter dreams for dust. We accelerate our speed so we cannot see ourselves for dust. Our life has become a corduroy road on which we zigzag choppily with a hiccupping syncopation. Life, said Matthew Arnold, is not a having and a getting, but a being and a becoming. Of what avail is it to be a giant in finance and a pigmy in spirit? Why embrace the horizons and set

out to conquer other worlds, when we are yet slaves to our own folly and greed? We cannot fill the emptiness of our heart with the clatter of new toys, new acquisitions. We cannot fructify the parched wasteland which our life has become by adding more dust. If we are to lift our drab lives up towards the fulfillment of the promise with which each of us is divinely endowed, we must begin to think of life not as a having and a getting, a chasing and a hunting, a hoarding and a keeping, but a being and a becoming. You will enrich your life the moment you will resolve to begin the thrilling odyssey of the quest for self-fulfillment. I say "quest" because conquest is impossible. Our ideals are ever receding horizons. The attainment of one ideal opens ever greater vistas, for new, beckoning ideals.

But in the very quest and the striving and the forthreaching, you add to your life the dimension of depth and meaning. Fulfill yourself as a human being. Lift yourself to the stratospheric heights to which the promise within you compels you, as an American, as a religious human being, as a citizen of the great wide, wide world — the one world. And you will say with the Psalmist: "Thou art my God who settest me upon *my high places*. *My high places*.

The highest and the loftiest and the noblest within me. And from that empyraean height you will behold

the great light which will illumine your life and the life of all the world.



A New Outlook On International Relations

Unmistakably, the next great advance for humanity is international cooperation; not the casual flirtations or transient liaisons between states which have hitherto been our nearest approach to it, but something corresponding to that power of living together, that fundamental harmony which holds England or America or any healthy nation together in spite of internal tensions and of differences of interest and opinion. Mankind has never undertaken a more formidable task. It will not be accomplished by setting up international machinery, though this is indispensable; still less by pious aspirations, pessimistic complaints or edifying speeches. It is a preparation of the spirit, a remolding of the inner man, that is required—not only in one or two nations, but in all

It is foreshadowed in the words of Christ; "You have heard that it was said, Thou shalt love thy neighbor and hate thine enemy; but I tell you, Love your enemies, do good to those who hate you, pray for those who persecute and insult you, that so you may be true sons of your Father in

heaven, whose sun rises on the evil and equally on the good, whose rain falls on the just and equally on the unjust." How easy to quote those words! How difficult even to approach practicing them!

We have far to go: the ideal has to be translated into practice. Nationalism, in its many forms, will oppose and retard progress, and many will still reiterate the question of Caird—"Am I my brother's keeper?" The new conception of international relations has not penetrated into our normal way of thinking or become an automatic reaction to political problems. It involves a transformation of our natural outlook. But this is the way in which the world is destined to move; and the outlook of man has undergone more astonishing transformations since he first appeared on the earth. Anyhow the first shoots of a new plant in the human garden are visible above the soil. The age which brings it to flower will have done for civilization at least as much as any of its predecessors.

—Sir Richard Livingston

((((Editorial Echoes))))

SOCIAL ASPECTS OF SCIENCE

A Letter to the New York Times

YOUR IMPORTANT editorial of Nov. 11 "Science and Our Society" concludes with hoping that scientists will try to broaden their competence in the social sciences so that they can be effective and useful leaders and opinion molders in our complex society.

Scientists are busy in the social sciences, especially in various aspects of psychology and anthropology. One need only think of Dr. Margaret Mead to realize how effective such scientists may be. Unfortunately, there are not many as capable as she is.

At the 1955 Atlanta meeting of the American Association for the Advancement of Science Dr. Ward Pigman of the University of Alabama Medical Center proposed a program for dealing with social aspects of science. The A. A. S. Committee on Social Aspects of Science is already studying such social problems involving science as radiation hazard, attitudes of authoritarianism, pollution

of airs and waters, overpopulation and food supplies. Its purpose is to get scientists out of ivory towers so that they may aid the public in getting needed scientific information on such matter, in order that wise public policies may be formulated for dealing with these issues.

Scientists are within their competence in furnishing scientific data on social problems and in suggesting the consequences of the facts as far as they are verifiable. However, scientists are probably no wiser than other intelligent citizens in reaching policy decisions on major social issues.

Sputnik excitement spurs the scientific interest of the public. This is all to the good; but there are difficulties. You express the hope that the public will learn more about science. Most important is to learn about the aim and spirit of scientific endeavor — the tentative character of scientific truth which is ever subject to revision and self-correction, and with conclusions reached by voluntary agreement on the basis of the evidence available.

Scientists and the public suffer from poor communication. Scientists usually write and talk for other scientists. Apart from *The New York Times* and a few magazines there is little chance for the public to learn what gives in science. Members of the National Science Writers Association do well in reporting spot science news, but there are too few basic science reviews available for the public.

The A. A. A. S. Committee on Social Aspects of Science considered issuing statements to the public on current social issues relating to science. It was decided, however, that such statements might be unwise, since they might suggest an authoritarianism which is repugnant to the ideals of scientific effort. The com-

mittee, therefore, at the suggestion of Dr. Paul Klopsteg of the A. A. A. S. board of directors, hopes to persuade private scientific groups to organize conferences on social aspects of science, the discussions of which could be reported to and reviewed for the public.

It is to be hoped that local neighborhood groups may undertake discussions on social aspects of science led by local scientists. They might thus learn what science is about, and why it is important that our children get early and much science training in our schools.

Chauncey D. Leake
Chairman, American Association
for the Advancement of Science
Committee on Social Aspects of
Science.

THE AMERICAN WAY

AS WE TRY to get the nations which prefer security to freedom to see the tremendous advantages of the "American Way," it would be wholesome to consider the serious criticisms to which that "way" is subjected, even from those who share our democratic faith. Our goals, they say, are chiefly materialistic, with little concern for art or literature, or spiritual and moral values.

Our present observations are suggested by an article in *The New York Times* by the dramatist, Marc Con-

nelly. The United States is one of the few governments that has taken little official interest in the drama. UNESCO sponsors the International Theater Institute, the purpose of which is to further world understanding and peace. Twenty-nine member nations contribute to its support. The \$2,000 a year dues of the American center are paid "by passing a tin cup among private American citizens." Australia is raising almost three million pounds to finance an opera house; the Canadian Parliament endowed its "council

the arts" with fifty million dollars to four Paris theaters. Many German towns spend more on music than the United States government.

It is the fault of the public, Mr. Tannelly believes, since they regard drama and the arts chiefly as a source of diversion, a luxury. The theater can be "a place where moral values are constantly re-examined, and truth itself is sought under pleasant circumstances." Is the popular attitude a remnant of puritanism? We should remember the tremendous influence of the Greek theater upon civilization. In recent years most of the "shocking" plays of George Bernard Shaw were influential in producing reforms. The late Jean Inge once expressed a suspicion that the most influential prophet of the future would be, not the church, but the drama.

John Burns, the former British Labor leader, said that it is the mission of a democratic society to eliminate "not only material poverty, but poverty of desire." But here, during a coal shortage, Governor Dewey of New York threatened if it continued, to close all the theaters, as a mere luxury.

During the depression a federal agency did provide employment for artists, dramatists and actors, not with an interest in their art, but simply to keep them alive. We do not want a national theater with propaganda purposes like that of Soviet Russia. We here propose nothing, except that we realize that the American government is one of the few that has little interest in the drama or art.

—*The Churchman*



OUR DUTY IS to drink without a murmur to the last drop, whatever contents the cup of life may have in store for us, to pluck the roses of life only for the fragrance they may shed on others, and to be ourselves content but with the thorns, if that fragrance cannot be enjoyed without depriving someone else of it. — H. P. Blavatsky

Self-Evident Truths And Logical Deductions

Franz Hartmann, M

INTRODUCTION

ABSOLUTE *Truth is self-evident.* It is recognized by all who are in possession of a sufficient amount of Reason to see it; but those who are not able to see it require intellectual proofs and logical arguments to persuade themselves that it exists. Everybody knows that *one is one*, although no one is able to give any intelligible reason for it; but when it comes to making a multiplication of compound numbers, our Reason may not be sufficient to directly perceive the result, and we have to call the intellect and mathematical argumentation to our aid to inform us about it.

Self-knowledge in the Absolute is absolute knowledge; we can actually know only that which we see and know ourselves. A science which teaches the true relations which things bear to each other is relatively true as far as the relations of these things are concerned; but it conveys the truth in himself. To know and to no real knowledge to man; it can only be a guide to him how to find

understand what another person meant to say, is not sufficient to know the truth oneself. To see the truth within oneself by the light of Reason and to understand it intellectually is self-knowledge.

Self knowledge can only be acquired by self-examination. To develop the truth we must practise. Only when it begins to exist in us can we become self-conscious of our existence.

Those who will practice the following truths will understand their true meaning.

Those who will not practise the truth will not understand them.

Those who understand these truths will practise them.

Knowing should be identical with growing. Intellectual acquisitions without spiritual growth are flowers that die without producing fruit.

ONE IS ONE

One is a Unity and cannot be divided into two Ones. The One, divided into two, gives two parts

One. Each of these parts may assume a form differing from that of the other, according to the conditions by which it is surrounded; nevertheless the two parts will essentially remain two parts of the original one.

The Universe, i.e., the All, is only One; it is impossible to conceive of two or more Alls in the absolute sense, and every part of the Universe is therefore a part of the All, or a manifestation of the original One in a separate form, being an integral part thereof. The various forms of substance and activity in the All cannot be essentially and fundamentally different from each other; they can be nothing else but various aspects and functions of the indivisible aboriginal One. Matter in all its shapes, visible and invisible, and motion in all its forms, unconscious, conscious and self-conscious, can be only two modes of manifestation of the originally unmanifested One; Cause One is One and cannot be divided into Two.

The original One or the *Cause* could not have come into existence out of nothing and without a Cause; and as it exists (as we see by its manifestations in Nature), it must therefore be *self-existent*, having existed from all eternity by its own power. The One, being self-existent and indivisible, cannot be divided

and transformed into anything which does not exist. It cannot be annihilated by anything, because nothing exists but itself, and its extreme must therefore be without an end as it is without a beginning.

The reason why the finite intellect of man cannot conceive of an eternal self-existent Cause, God or Law, is because man is not self-existent, and self-existence is, therefore, beyond his experience, and beyond his conception.

The original *One*, manifesting itself as *Substance* in all its shapes and *Power* in all its forms, cannot be essentially and fundamentally different from its own productions, which it must have produced from itself, and within itself, there being nothing else to produce it from. Nor could Matter and Motion continue to exist if the self-existent cause that enables them to continue to exist were to cease to be, or to cease to stand in relation to, and be active within them.* The unmanifested One is, therefore, whenever and wherever it manifests itself, a *Trinity* of *Causation*, *Substance* and *Power*.

A just consideration of the above will raise us up to a higher conception of Nature, with all its multifarious forms. It will bring us nearer to the truth than the narrow-minded conception which seeks for the origin of power, life and consciousness

within the corporeal forms, while in fact, forms can be nothing else but vehicles or instruments through which the *One* which is at once Cause, Substance and Motion manifests its presence.

Looked at from this higher standpoint, the Universe appears to us as one *Universal Substance*, which, in its various states of density, we may call Matter, Ether, Mind-substance, Spirit, and we see it pervaded by one *Universal Power*, which, according to its mode of action within the universal substance, manifests itself unconsciously, consciously, or self-consciously in various ways, which we may call Motion, Vibration, Gravitation, Cohesion, Affinity, Attraction, Repulsion, Heat, Light, Electricity, Magnetism, Life, Emotion, Love, Will, etc., while the eternal coexistent and self-existent *Universal Cause* of all these manifestations of its own substance power and consciousness, remains forever hidden to all inferior

forms of existence, and can be known only to itself by the power of its own self-consciousness and self-knowledge.

To express the above in other words, which may render our conception still clearer:—We may look upon all things in the Universe—not as being essentially different from each other, but as being all mere various modes of manifestation of the eternal One. What we know “Matter” is not the substance itself but merely its external appearance; what we know of “Force” is not the energy itself, but merely its mode of manifesting itself on the outward plane. One and the same impulsion going forth from the eternal and self-existent *centre* may cause vibration in all planes of existence, manifesting itself in the region of Mind as Thought, in the astral plane as Emotion, in the ether space as Motion, in all its forms, active or latent, producing in the sphere of gross matter

*But can the Absolute have any relation to the conditioned or the finite? Reason and metaphysical philosophy answer alike—No. The “Self-existent” can only be the Absolute, and arcane philosophy calls it therefore the “Causeless Cause,” the Absolute Root of all, with no attributes, properties or conditions. It is the one UNIVERSAL LAW of which immortal man is a part, and which, therefore, he senses under the only possible aspects—those of absolute immutability transformed into absolute activity—on this plane of illusion or eternal ceaseless motion, the **ever Becoming**. Spirit, Matter, Motion are the three attributes, on this our plane. In that of self-existence the three are ONE and indivisible. Hence we say that Spirit, Matter and Motion are eternal, because one, under three aspects. The differences, however, are simply in terms and expressions of FORM—not in ideas or thought.

phenomena known as heat, light, electricity, etc., etc., while rising up from Matter to Spirit it may manifest itself as Life, Instinct, Consciousness, Love, Will, Knowledge and Wisdom.

We should free our minds from the erroneous conception, due to external and, therefore superficial observation, that forms produce activities, and we should habituate ourselves to look at all things with the eye of Reason, which (if unclouded of the intellectual vagaries of the calculating brain) will be able to see that forms are merely *centres*, through which already existing powers can manifest themselves, and by means of which these powers may change their modes of action according to the law of *Induction*.

Thus certain vibrations existing in the *Universal Ether*, and manifesting themselves in Matter as "Heat," may, by coming in contact with other forms of matter, be changed into "Light," in other into "Electricity," etc. Thus certain vibrations existing in the *Universal Mind* as abstract ideas, may, in the brain of man, take shapes as Thoughts. Thus other certain vibrations existing in the *Universal Spirit* may, in the souls of (the ephemeral) living beings, awaken corresponding vibrations, and manifest themselves according to the nature of these beings as "Will,"

"Love," "Faith," etc. But Ether, Mind, and Spirit, are, like all other things, fundamentally one, and all may be changed one into the other by correspondingly changing the conditions under which they are manifesting themselves, provided that we are in possession of the knowledge necessary to establish the conditions under which such a change of activity can take place.

ILLUSIONS ARE MERELY ILLUSIONS

Truth means Reality, Substantiality, Being, Self-existence. Illusion means unreality, unsubstantiality, non-being; external appearances produced by invisible causes. Truth *is*, it cannot be made or destroyed, it cannot be an illusion, even if those who cannot see it imagine it to be one; an illusion cannot be a truth, even if it is mistaken for one. Truth is an internal Reality, and, therefore, invisible to the external senses. Form, shape, or appearance, is an external quality which cannot exist without substance, and which is, therefore, an illusion, and unreal, although it may be perceived by the senses.

A form can represent a character, but it cannot create one; a truth cannot manifest itself without some appropriate form. A form which represents the true character of the idea which it is intended to represent, represents a truth; a form which

does not truly express the idea which it is intended to express, is not representing the truth.

Substance may be without a definite form, but there can be no form without substance. Even the shape seen in a mirror is something substantial, having for its substance the ether, whose vibrations produce the phenomenon of light and cause the reflection. Even the forms seen in visions and dreams are substantial, having for their substance the mind-matter of which thoughts are composed. Man is a form intended for the manifestation of Divine Wisdom. Even the most beautiful human form is merely an illusion, and if it is without Reason it represents neither Wisdom nor Truth. Only the truth in man is self-existent and real, the body in which it manifests itself is not self-existent and is subject to continual transformation.

Truth, being self-existent and eternal, can only be known to itself. That which is not self-existent and not true, cannot be self-conscious of the truth, nor possess any self-knowledge of it. It may see the external representations of the truth in symbols and forms, but not the truth itself. *Real Knowledge* is obtained only by *Self-knowledge* and by the *Knowledge of Self*.

Truth can be seen in its purity only when it is kept free from false

intellectual speculation and argument. Reason requires no argument to see that which has become evident to it; but the intellect requires arguments to produce within itself a belief in the existence of which it is not able to see. Language and letters do not contain the truth; they are merely external symbols and representations. There is no truth to be found in books by those who are not already in possession of truth. The reading of books is useful in that it supplies us with useful information, but information is not self-knowledge; it is only useful if it aids us to understand the truth that already exists within ourselves. By the reading of books we may obtain information about the opinion or knowledge of their authors; but even if the author of a book possesses real self-knowledge; that which he can communicate to us will be to us merely a matter of speculation, as long as we do not recognize the identity of truth within ourselves. The self-knowledge of another person is not our own, and our self-knowledge is not that of another. This self-evident truth is very little understood, because comparatively few people possess self-knowledge. We sometimes hear persons speak of the "speculations" of the Rosicrucians, and the known "fancies" of Saints; because whatever any real Rosicrucian

Saint may have known by self-knowledge, the information he gives be nothing more than a speculation and fancy to those who, being neither Adepts nor Saints, are not able to perceive spiritual truths for themselves. External objects can be known by means of the external senses; intellectual verities can be perceived only by those who are in possession of Intelligence; spiritual realities can be perceived and understood only by the Spirit, having become self-conscious of its own existence in Man.

EFFECT IS EVER PRODUCED EXCEPT BY A CAUSE

A cause can exist without producing an effect, but no effect can exist without a previous cause adequate to its production. A self-existent cause is not an effect; effects are never self-existent; they are always produced by causes. Nothing can come out of nothing, and where something exists, there must have been something to cause its existence, even if that cause be an internal one, consisting in its own power and ability to exist.

Nothing can come into existence unless the conditions necessary for its existence are present at the time when it comes into existence. A seed cannot grow unless it has the power to grow, and is surrounded by the conditions necessary for its growth. Ignorance cannot produce knowledge, imperfection cannot create perfection; uncon-

sciousness cannot produce consciousness; the regeneration of man cannot take place without the action of the regenerating spirit. If a superior thing grows out of an inferior one, there must be a superior cause acting within it, even if that cause is invisible and beyond human conception.

A cause must be adequate to produce the effect it produces. A continually occurring effect must have a continually existing cause. Forms die, and new but similar ones continually come into existence. This could not take place if the cause that produces these forms were to die or to cease to exist for a while. The relative manifestations of motion, life, consciousness, love, will, and wisdom, could not take place unless all these powers existed in the *Absolute* without being manifest.

That which is self-existent has within itself the power to exist. That which is not self-existent depends for its existence on the influence of some external power. Unspiritual man is not self-existent; his body, his emotions, his intellectual activity, are all the effects of cosmic influences and external conditions; only that which is divine in Man is self-existent, and, therefore, immortal. That which is not self-existent in Man can become self-existent in no other way than by assimilating with that which is self-existent and eternal in him.

The Cause of the Self-existent, Unmeasurable, and Eternal, will forever be incomprehensible to that which is not in possession of these qualities. By the power of Reason (Intuition, Conscience) we may recognize that this Cause is universal, self-existent, unmeasurable to us, eternal, and the producer of all and the Intellect by the power of logic confirms these self-evident truths; but the Intellect cannot understand them, because it is itself neither universal, nor self-existent, nor eternal. Conscience does not reside in the brain, it exists in the "heart." God is not self-conscious in the human intellect; it can become so only within the divine soul. The intellect is merely a secondary production of the light of the Spirit, in the same sense as the light of the Moon is borrowed from the Sun. Those who perceive the presence of the divine power within their own hearts are far nearer to God than the theologian who is well informed about all that men have ever speculated regarding the qualities of God, and who is unconscious of the presence of divine power within himself.

By the spiritual power of Intuition (spiritual consciousness) man may perceive beyond the possibility of a doubt, that such a divine or spiritual power exists within himself, and feel that this power is fed and nourished

from the invisible beyond, in same sense as the life of a plant stimulated into action by the sun shine, which the plant may feel which it cannot see.

Likewise, the omnipresence of divine power may be perceived in the interior sense of feeling, but cannot be intellectually known. Real knowledge in regard to God is attainable only by God, having attained self-knowledge in the spirit of Man.

MAN CAN BE CONSCIOUS ONLY OF THAT WHICH EXISTS IN HIS CONSCIOUSNESS

Unspiritual man has no absolute knowledge in regard to anything whatsoever. He lives entirely in the realm of inferences and illusions. The Intellect has no actual knowledge, not even in regard to any eternal and visible thing, for we do not perceive the things themselves by means of our external senses; we only perceive the impressions and mental images which they produce in the sphere of our mind, and we then logically infer that the things we see, feel, hear, etc., exist, because the impressions come to our consciousness.

We cannot be conscious of the existence of any external thing unless its impression comes to our consciousness; we can form no intellectual conception of anything except of that which exists within our own

ollect. We cannot think a thought which does not enter our mind; we can receive, transform and remodel existing ideas; but nobody can create a new idea by his own power.

No man has the power to create anything out of nothing, nor could he produce in himself the power to think, if that power did not already exist in him. A plant does not create life, it is the Universal Cause which manifests its presence as "Life" in the organism of a plant or an animal. It is not man who creates Mind, but it is the One that manifests itself as Mind" by means of the organism of man. Instead of saying: "I think," it would be more correct to say: "The unknown is thinking in me." Instead of saying: "I live," it would be far more reasonable to say: "That which we call 'Life' is active in me." Instead of saying: "I am conscious," it would be more correct to say: "The absolute consciousness of the One is manifesting itself as relative consciousness in me."

Only the spirit is self-existent and real; man's organism, the physical one as well as that of the soul, is merely an instrument by means of which the Spirit may act upon matter and manifest its various modes of activity in a state of *Unconsciousness*, *Consciousness*, or *Self-consciousness*. Each particle composing the constitution of man is in either

one of these three states, and the sum of these various states of consciousness produces in man the *illusion of self* and what he imagines to be his own individual consciousness. Only that which is divine in man can possess any real self-consciousness; for it alone is self-existent and real.

A due consideration of the above propositions will furnish us the Way to the understanding of some of the great mysteries of nature, such as the division of consciousness, double existence, the states after the death of the body, etc.

Intellectual man in his vanity imagines himself to be something self-existent and real, while an examination of that which he calls his own self would easily discover to him the fact that he is nothing but an ever-changing product of cosmic and pre-existing influences and external conditions, and that when these influences cease to act in his form, the illusion of self will necessarily cease to exist.

That which man calls his self-consciousness and of which our modern philosophers imagine that it cannot be divided, is merely the ever-changing product of the sum of the various states of consciousness, manifested in each of his component parts, focussing together into one centre, the seat where the will resides. If the Will becomes divided, two or more

such centres of consciousness may be formed; but real spiritual self-consciousness can exist only within the self-existent immortal spirit in man, which in those who live in the illusion of their lower self and more especially in those who are seeking to develop their intellect at the expense of their spirituality, is still in a state of unconsciousness.

They who have attained divine self-knowledge, know that they — their illusive selves — are nothing but an illusion and that they — in their aspect as human beings — can have no real knowledge; but the ignorant and conceited, not knowing that they know nothing, cling to the sphere of their illusive self and remain imbedded in ignorance.

Man imagines to know; but it is only the God in Man who can have

any real knowledge, because he alone has the power to be conscious of himself.

If instead of worrying our brains with idle speculations, regarding the Unknown, with philosophical vagaries and inferences drawn from erroneous premises, we would open our hearts to the light of *Divine Wisdom* and permit the *Spirit* (*The Logos*) to "do its thinking" within ourselves instead of impeding its action by our theories, assumption and prejudices, we should be on the true road to *Theosophy*, and we should become able to see and to understand the Truth by its own Light instead of groping for it in the dark. To develop the truth within ourselves by acting according to the dictates of the truth and to seek for the truth within our own selves, this alone is the *practical* way. — *Lucifer*, March, 1888.



HOW FEW THOUGHTS in a hundred years! Millions of men, and not a hundred lines of poetry, not a theory of philosophy that offers a solution of the great problems, not an art of education that fulfils the conditions. In this delay and vacancy of thought, we must make the best amends we can by seeking the wisdom of others to fill the time . . . If we confine ourselves to literature, it is easy to see that the debt is immense to past thought. None escapes it. There is imitation, model, and suggestion to the very archangels, if we knew their history!—Ralph Waldo Emerson

Humanist And Ethical Union

H. J. Blackham

MEMBERS OF THE second Congress of the International Humanist and Ethical Union, from 21 countries, were laymen with practical social interests and academic persons from biological, sociological, and philosophical fields. The physical sciences were poorly represented, but the social impact of the physical sciences dominated and shaped the thinking of the congress.

In his presidential address, "Mankind Now," Lord Boyd Orr enunciated the general theme of the congress: science, which has advanced farther in the last 50 years than in the previous 2000, is pushing mankind into a new age, which will differ from the early 19th century by more than that era differed from early extinct civilizations; the only hope for the survival of our civilization is in radical readjustment to the new conditions which modern science has created; a humanist movement is required, by its faith in science and in human responsibility, to play a leading part in effecting this radical readjustment. Boyd Orr took as the three main tasks of readjustment the abolition of war, the distribution of plenty, and the arrest of the growth of population, and

he insisted, finally, on the all-important character of freedom of thought and communication as the source of science and of progress and as the characteristic contribution of humanism.

T. T. ten Have (professor of psychology and social ethics at the University of Amsterdam), in an address on "The humanistic venture in our time," made a more elaborate analysis of the present situation. Describing the prominent and alarming forms of disintegration and of integration, he related them to liberation, reevaluations, and recognition of new responsibilities and concluded that man will be educated by an increasing awareness of the situation and will convert his loss of rootedness into a new relatedness, rationally and emotionally sound.

J. Bronowski, addressing the congress on "Science and responsibility," rebutted the thesis that science is only a means which should be subordinated to ends imposed dogmatically by the traditional moral codes. Truth is the paramount value from which all other values are derived; it is the drive for knowledge which makes men human, for knowledge is the tool by

which they gain the freedom to be most fully themselves, and science has made fulfillment the driving motive of our civilization and to create a universal ethic by educating himself and the public in the universal applicability of scientific method.

The congress was divided into four sections to discuss papers on the humanist outlook on philosophy, personal life, social life, and organization. In the main paper on philosophy, Horace Friess (professor of philosophy at Columbia University) started from the position of Julian Huxley at the first congress — namely, that through the development of science, the possibility of man's assuming a hitherto unimagined responsibility for the direction of life on this planet stands out against the alternative of present drift into a seriously deteriorated condition. He quoted from the report to the American Association for the Advancement of Science of the Interim Committee on the Social Aspects of Science to indicate the unsatisfactory present social conditions for the growth and application of science. In deprecating prevalent attitudes and fears and calling for a creative relationship between specialized scientific and general human intelligence, he suggested the cooperation between specialist and patient in modern psychotherapy as the type of interplay needed to promote a more humanistic

use of science. The report of this session recognized science as the means of increasing human fulfillment and as the basis and test of humanist convictions but included a warning against utopian thinking.

The Section on Personal Life expressed qualified confidence in man's sustained endeavor, as he learns from experience, to develop human resources, capacities, and energies and to direct them to the achievement of higher levels of human relationships, greater personal fulfillment, and more responsible social institutions. The topics discussed by the section were education, marriage and family life, facing tragedy, and social ethics. On education, there was insistence on the mutuality of the child-adult relationship, on honesty in both the approach to the child and the knowledge imparted, and on respect for the validity of the learner's choices. On social ethics, the group faced the conflicts and pressures generated by our increasingly complex societies and repudiated dogmatic solutions of the problems involved. Cultivation of a sensitive ethic, of informed insight, of sense of personal identity, and awareness of interdependent responsibility was the remedy, it stated against the pressures of society in the direction of conformity and was the way to a full release of human energies.

The Section on Social Life, recognizing both that humanists are committed by their convictions and aims to take an active part in political issues and that it is out of the question for humanist movements to give allegiance to any political party, declared in its report that the first task of a humanist movement must be to work for the conditions necessary for free inquiry and to strive to remove obstructions put in the way of scientific investigation of social problems by, for example, vested interests and dogmatic attitudes. In this con-

nection, full support for the work of UNESCO was urged. Other points stressed were the importance of bringing an adequate concern for human values into the developing science of industrial management and the need for experimentation in the structure and control of industrial undertakings; support for the organizations and agencies studying and dealing with the fundamental problem of population; and the need to keep the political, social, and cultural development of the poorer countries in step with their economic expansion.

—*Science*



ARCHITECTURE is the art which so disposes and adorns the edifices raised by man, that the sight of them may contribute to his mental health, power and pleasure. — John Ruskin

Teaching Tomorrow's World Citizens

Georges Fradi

THE WALLS of the sunny classroom were covered with pictures of Greece—boats in the harbor of the Piraeus, the oak-trees of Delphi, a temple in Rhodes, the frieze of the Parthenon, an anonymous village of Arcady, Ionian columns, etc., etc. Thirty girls, sitting round small tables, were busy painting on large sheets of paper, carefully sketching the outlines of amphorae or jars and then applying luxuriant ochre paint. From time to time they interrupted their work to sing a Cretan folk song, which they translated for me as they went along.

Was this Greece? Well, not quite. The silvery waters just visible through the classroom windows were not those of the Aegean but of one of Switzerland's most beautiful lakes, and the buildings of Neuchatel's Girls High School (College Classique de Jeunes Filles) were in no way reminiscent of Hellenic architecture, past or present.

Yet, each week, these 12- and 13-year olds spend a few hours in Greece—an imaginary trip, if you like, but one which develops their knowledge and sensitivity. For them, the land

of Greece, its art and its people, are not dry chapters from a textbook but living subjects. Phidias and Hesiod are no longer strange names, but old, familiar friends. From the first they learn the beauty of ancient statuary—they can even draw pictures of his works—from the second Greek mythology—which, in turn, leads to a knowledge of the life and daily tasks of the modern Greek peasant.

The schoolgirls of Neuchatel are a practical demonstration of what is meant by the "programme of experimental activities in education for international understanding and co-operation" sponsored by UNESCO. These are dry words but what the programme really sets out to achieve is to develop among children a sense of the equality and brotherhood of man; to teach them about other countries and their problems; and to show them that these problems can be solved through international cooperation. Today, more than a hundred schools, in thirty-two countries, are taking part in this programme which was launched in 1953.

Putting this programme into practice is not an easy task, for there are

any pitfalls which teachers have to avoid. They might be tempted, for instance, to launch forth into long abstract lectures on friendship between peoples, or to overwhelm their pupils with heavy, dogmatic texts. But the pupils of the Neuchatel High School have nothing to fear on that score. Their teachers are carrying out the experiment in a highly intelligent and efficient manner, and the enthusiastic and happy atmosphere of the classroom is itself proof of the effectiveness of their teaching.

By choosing Greece as this year's subject of study, the class had let itself in for a good deal of hard work involving historical, geographical, literary and artistic research. To carry out their schedule, the girls split up into small groups which pooled results, and their "enquiries" were more like journeys of discovery than conventional lessons. Yet nothing had been changed in the actual school curriculum, but each lesson—history, geography, literature, drawing—was related in some way to the subject of study.

Most people, looking back on their schooldays, have bad memories of ancient Greek history—probably the only thing they learned about Greece. It consisted of a long string of dates and difficult names relating to a people who lived way back, in semi-

mythical times, hundreds and hundreds of years B. C.

But the school girls of Neuchatel will have no such tedious memories. They are familiar with the geography of Greece, its frontiers, mountains, towns and islands. They know its resources, and what the day's work means for the peasant working among the olive groves, or for the fisherman casting his nets in the Aegean. Homer and Sophocles, which they have read in an excellent French translation, provide texts for dictation or study in class, while the drawing lesson is an opportunity to learn about the art of Greece. At Christmas time, when the school puts on a show, the classes gave a performance of Greek songs and dances, and, during the Easter holidays, the girls organized an expedition to the mountains where they ate roast lamb in true Greek fashion, with the sun streaming down on the slopes of the Swiss Jura as if it were really Mount Parnassus.

To help the girls in their studies, the Greek Embassy in Bern has sent them some beautifully illustrated albums and documentary films, as well as a set of pretty dolls dressed in national costumes which are being kept for the prize-giving ceremony. The class has even had the visit of a lecturer from Athens! In fact, these 12- and 13-year-olds are now so well-

informed about everything Greek that very few adults would dare to engage in a discussion with them on Spartan education, the Olympic Games, the theatre in the time of Pericles, or the economic and social conditions of modern Greece.

When I visited the school last April, the class was putting the finishing touches on an important piece of work—a real book which they were writing on Greece. Every girl in the class had done her bit, contributing either texts or illustrations, and the book is really a model of its kind. Each chapter is a mine of simple and precise information—more complete, it seemed to me, than the average encyclopedia. It is something they can be proud of all their lives.

The girls have also written another book, beautifully illustrated, on Switzerland, which they are sending to the students of the Athens High School with whom they correspond regularly.

The students in the next class (13- and 14-year-olds), who have the same teacher, are this year studying the educational problems of the so-called “under-developed” countries. They have also given a lot of thought to the principles of the Right to Education and the Right to Culture. In so doing they have come to understand the essential role of cultural traditions in the life of these nations, and

the danger of upsetting age-old cultures by a too rapid and brutal introduction of modern industrial technology.

At the same time, they are following with interest the work of the “Greek” schoolfellows, and for the school’s Christmas fete, they performed “Antigone” by Sophocles. They staged an impromptu performance of the play for me in class, and I can pay them no better compliment than to say that I completely forgot the identity of the actors as I listened to them reciting Sophocles’ immortal lines. These 13- and 14-year-olds did not pretend to be great actresses, but the intelligence and conviction with which they played their parts proved that they really understood and appreciated Greek tragedy.

Should the success of the Neuchâtel experiment be attributed to the method or to a programme? Credit to my mind, should go in the first place to M. Pierre Ramseyer, director of the town’s secondary schools, and to the children’s teacher, Mlle Edmée Montandon, a woman of exceptional culture and dedication. It is because Mlle. Montandon is convinced of the value of the project and puts her whole heart into her teaching that the method has proved so successful. She knows what results can be achieved and never spares her efforts.

Last year, her pupils chose Japan

the subject of their "experimental activities." I looked through the book which they had prepared on that country—a far cry from Lake Tuckatela. But the poems and prints copied with such loving care did not seem out of place in the classroom setting. Indeed, as one of the young contributors had noted, two peoples, both of them industrious and attentive to detail, are made to get along with one another.

The last chapter in the book was devoted to the children's conclusions reached after a year's study of Japanese history: "A nation which keeps its customs without opening itself to outside influences goes gradually

backwards", wrote one girl, while another remarked: "I think that Western civilization takes itself too seriously, and that it wants to establish itself everywhere without justification." And a third student concluded: "All nations have their traditions, molded in their earth in the same way as a mud-pie takes its shape from its mold."

If all schools participating in the Unesco programme are producing such good results, it is a pity that there are so few of them. The world today needs more children who can understand and appreciate the fundamental unity and diversity of mankind.

"For this corruptible must put on incorruption and this mortal must put on immortality." —I. Corinthians, xv., 53.



MAN IS NOT a being of isolated faculties, which act independently. The religious, like each other element in us, acts jointly with other powers. Its action therefore is helped or hindered by them. The Idea of Religion is only realized by an harmonious action of all the faculties, the intellectual, the moral. — Theodore Parker

Defiling The Temple Of God

THERE IS A CURIOUS idea abroad that though it is obviously immoral to play fast and loose with another person's life, it is quite all right to do so with one's own. Thus, I was sitting recently in a smoke-filled room with some of the most brilliant and dedicated men and women of our time, discussing what we all could do to bring atomic weapons testing all over the world to a halt. We were deeply concerned about the health and welfare of unborn generations. We feared that increasing radiation would cause uncounted early deaths due to bone cancer and leukemia. We emphasized the sanctity of human life, and the immorality of one person's or one generation's playing fast and loose with the health and future happiness of another. All the while we talked a considerable number of the men and women in that room were busily engaged in shortening their own precious lives, drawing deeply into their lungs the hot, acrid, tar-laden smoke of burning tobacco.

There can no longer be any doubt that cigarette smoking shortens life. Beginning in 1952 the American Cancer Society has made a detailed study of 187,783 men between the ages of 55 and 65. The results are clear. By far the highest death rate

was that of men with a history of regular smoking. Men who never smoked had the lowest death rate. Smokers had a death rate 58% higher than nonsmokers. Men smoking a half pack daily had a 34% higher death rate, two packs a day brought the death rate up to 86% higher. Over two packs daily lifted it to an astronomical 123% higher. Lung cancer deaths were ten times higher for regular cigarette smokers than for nonsmokers, 64 times higher for heavy smokers.

So certain seem the statistics that the British Medical Association at its 1956 Annual Meeting absolutely banned smoking for that public occasion.

Now the question that interests us is whether we really have the right thus to shorten our own lives, to waste some of the precious hours and days that are our time on earth. I am right in believing that "a man's death diminishes me," as John Donne put it, then it is also true that my death diminishes everyone else and for me to play fast and loose with my own life is as immoral for me to do so with the lives of others.

Jesus long ago stated the issue here in a simple question to his friend

(Cont. on page 33)

togetherness In Wichita

Robert M. Jones

KANSAS HAS LONG been rich in wheat, oil and Republican tradition. It lies in the heart of the traditionally isolationist midwest, where the philosophy of "let's take care of our own" has been dominant. Thus no one was particularly surprised to hear that this philosophy voiced when President Eisenhower announced late last year that 30,000 Hungarian refugees would be given asylum at once in the United States. Cries of "we want no competition with our labor market" and "keep the foreigners out" rose above the sympathetic concern expressed by many churchmen in the state.

In the midst of this conflict of opinion, a small group of men and women representing agencies responsible for resettlement of refugees in the Wichita area met at a local radio station early last January. Jewish, Roman Catholic, and Protestant churchmen proposed that a cooperative effort be made to bring as many as fifty refugee families to Wichita. In that way, they reasoned, the task would be less difficult than if each organization went its own way and tried to sponsor only as many families as its resources would allow.

On January 23 the agency representatives met again and established a joint organization, SHARE (Serving the Hungarian-American Resettlement Effort). I was asked to be chairman-coordinator, since the three faiths participating are represented in the National Conference of Christians and Jews, of which I am regional director. It was agreed that each agency would be responsible for one committee. The next day news media of the area carried the story of SHARE and explained its purpose and its needs.

Five days later came word that 41 Hungarian refugees would arrive in Wichita at 5:30 the next morning — two weeks earlier than had been expected. Immediate action was necessary. SHARE officials got in touch with local newspapers and with radio and television stations. All agreed to publicize the needs and to receive offers of help from local citizens. One station KAKE-TV, made over 50 spot announcements during the next 24 hours.

It was eight above zero when the tired band of Hungarians arrived. They were met at the railway station by the joint SHARE committee and

by newspaper and broadcasting reporters and photographers. From the station they were conveyed by chartered bus (donated by a Wichita Transportation Co. official) to the Broadview hotel, whose owner offered rooms for their use until permanent housing could be arranged. There they were given breakfast and officially welcomed to Wichita by Mayor A. E. Howse. At 10 o'clock Mayor Howse called a press conference and appealed to the people of the city to come forth with help for these refugees and for others who would follow.

To say that the people of the Wichita area rose to the emergency would be understatement. Within 72 hours of the refugees' arrival, more than 1,000 offers of assistance had come in. The Sedgwick county warehouse was set aside as a depository for donations, and after a week additional space had to be provided. The National Guard offered use of an armory for storage of clothing. The Wichita Association of Warehouse and Transfer Men sent trucks and operators to pick up such heavy items as furniture. National Guard and airforce trucks were pressed into service to bring clothing to the distribution centers. Men and women from all walks of life donated goods and services. One woman called the television station to offer the use of her car to collect clothing. Within fifteen min-

utes she was at the door with her —and her two-month-old baby in her arms; she could find no one to leave him with, and she "just had to offer to help." A Jewish man whose memories of Hungarian anti-Semitism were still fresh, arrived with several suitcases of clothes in hopes of finding a man they would fit, and an offer to take some of the women on clothes-shopping tours. Before the week was over all the refugees had been processed: the men had found jobs and the families were in permanent homes.

The real heroes of the effort were the men and women who took it upon themselves to be "guardians" for the newcomers. They spent countless hours settling families in their new homes, seeing that all their needs were met. For one thing, that meant taking the women on shopping tours and helping them become accustomed to American foods and household appliances — discovering that Crisco is used to cook with, not for waxing floors; learning how to cope with refrigerators and automatic heat. The Samaritans worked under a tremendous language handicap: of the 41 refugees, only one could speak English, and he very little. But sign language worked miracles.

There were only six people in Wichita who could speak Hungarian well enough to act as interpreters: two of them had been in the United

ates for only a short time. From the day of the refugees' arrival these had little time to relax, for they had to be on hand for every job interview, every medical call, every housing appointment.

On February 24, as a feature of Brotherhood Week, a two-and-a-half-hour television program, "These, the Homeless," was presented over station KAKE-TV. Since it was designed to acquaint Wichitans with their new neighbors, many of the newcomers participated — but not in any "tear-jerker" fashion. The program told the entire story of the refugees. It began with the Columbia Broadcasting System's newsfilm *Hungary in Revolt*, which closed with clips showing the people fleeing across the border into Austria. A United Nations and an airforce film continued the story, showing the resettlement camps in Austria and the airlift to America. Then the interfaith cooperation in SHARE was depicted. As a result of the presentation, contributions totaling \$1,200 came in for the joint program.

By May of this year 110 Hungarian refugees had been resettled in the

Wichita area — almost half the number who had come to Kansas and Missouri together. About 50 per cent were sponsored by SHARE, the rest by churches or individuals. On March 1, we were told that community sponsorships would no longer be honored. But the SHARE warehouse was kept open to all Hungarians, regardless of sponsorship. When it was finally closed, just before Easter, the 2,500 pounds of clothing still on hand were sent to Church World Service for shipment to refugees remaining in Austria.

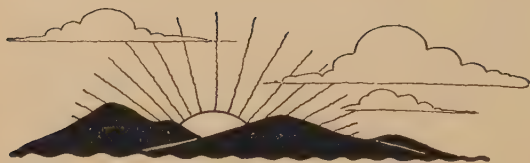
Although the Wichita refugee story is nearly finished, the final chapter will not be written until all our new friends have attained full citizenship. The experience has been an exciting demonstration of brotherhood. To say that all was accomplished easily, without friction between the groups represented in the overall organization, would be to deny the truth. But one must walk before he can run. What is really important is that we accomplished more by working together than would have been possible had three separate efforts been made. And all of us feel good about the end result.

—*The Christian Century*

(Cont. from page 30)

and followers: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? The

temple of God is holy, which temple ye are!" — *Donald Herrington*, Minister, Community Church, N. Y.



Quotes Of The Day

Alexander J. Stoddard: The average man on the street needs to know more science today than the teachers knew a generation ago, just to be able to read his newspapers and magazines intelligently. Whatever field of subject matter you name — its content and significance for modern living has doubled, trebled in recent years!

Henry Cabot Lodge: The future of the world depends on the extent to which we can base international relations on that sense of justice and fair play which is in every human heart.

Frances Steegmuller: Service to the community, conscientious performance of one's job in the face of difficulties, careful guidance of one's children with a view to their best and most harmonious development — these and many other everyday duties hold the possibility of deep gratification.

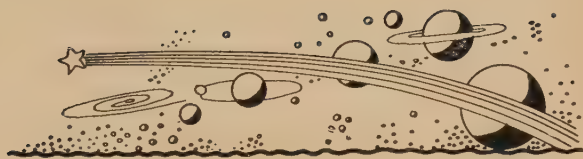
Eleanor Roosevelt: No one can make you feel inferior without your consent.

Sir Percy Spender: Respect for oneself, for our separate individuality for the dignity of man, is the most valuable of all the achievements of mankind. It is the hallmark of the civilized man.

Albert Schweitzer: The deeper we look into nature, the more we recognize that it is full of life, and the more profoundly we know that all life is a secret and that we are united with all life that is in nature.

William O. Douglas: America can continue to be the source of emotional and moral strength for the world on one condition. That condition is that this nation stays prosperous, progressive, civilized; that our program of justice moves progressively forward; that we continue to reduce the areas of injustice within our borders.

James L. Mursell: The way to deal best with all people is to remember that they are made very much the way you are and to try as well as you can to get close to them as human beings.



Quotes Of The Ages

Robert Ingersoll: My creed is this: happiness is the only good. The place to be happy is here. The time to be happy is now. The way to be happy is to make others so.

Cicero: If you aspire to the highest place, it is no disgrace to stop at the second, or even the third.

Herbert Spencer: When a man's knowledge is not in order, the more of it he has the greater will be his confusion.

William E. Channing: Labor is discovered to be the grand conqueror, enriching and building up nations more surely than the proudest battles.

Samuel Clemens: A powerful agent is the right word. Whenever we come upon one of those intensely right words in a book or a newspaper, the resulting effect is physical as well as spiritual, and electrically prompt.

Alfred Zimmerman: Humility is the first lesson we learn from reflection, and self-distrust, the first proof we give of having obtained a knowledge of ourselves.

Joseph Addison: Eternity, thou pleasing, dreadful thought! through what variety of untried being! through what new scenes and changes must we pass! the wide, the unbounded prospect lies before me; but shadows, clouds and darkness rest upon it.

Jefferson Davis: Truthfulness is the corner-stone in character, and if it be not firmly laid in youth, there will ever after be a weak spot in the foundation.

Jeremy Taylor: A just man does justice to every man and to everything; and then, if he be also wise, he knows there is a debt of mercy and compassion due to the infirmities of man's nature; and that is to be paid; and he that is cruel and ungentle to a sinning person, and does the worst to him, is in his debt, and is unjust.

Benjamin Disraeli: Action may not always bring happiness; but there is no happiness without action.

Henry Thoreau: Build castles in the air; then put solid foundations under them.

The Role Of

Controversy In Religion

G. Aubrey Young

Much of the contention regarding religion has been both creative and necessary, says the author in describing the role of controversy in religion

ANTHONY TROLLOPE was not the greatest of Victorian novelists. He frankly said that he wrote for money and not because of any great compulsion to express himself in undying prose. But at least one book of his will live a long time — *Barchester Towers*, in which, as Hugh Walpole said, "There is not a dull moment."

Re-reading, not long ago, this candid story of affairs both personal and ecclesiastical in an English cathedral town, I was struck by a conversation between Eleanor Bold and the Reverend Francis Arabin, Vicar of St. Ewold's.

Says Eleanor to her future husband, "I never saw anything like you clergymen; you are always thinking of fighting one another."

Either that, says Mr. Arabin, "or else supporting one another. The pity is that we cannot do the one without the other. But are we not here to fight? Is not ours a church militant?

What is all our work but fighting and hard fighting, if it be well done?"

"But," Eleanor protests, "do not such contentions bring scandal on the church?"

"More scandal," says Mr. Arabin, "would fall on the church if there were no such contentions."

Then he goes on to point out that those who do not belong to an authoritarian church have no easy path to follow. Freedom is never easy. By its very nature it includes contention and controversy. "We (clergymen)," says Mr. Arabin, "differ from each other with the acerbity common to man . . . 'Peace on earth and good will among men,' are, like heaven, promises for the future. When that prophecy is accomplished, there will no longer be any need for clergymen."

In quoting these observations of a fictional vicar, I do not mean to imply that fighting is the normal pastime of clergymen or that the church must

ways be at war, either within itself against the world.

Peace sometimes prevails. But Mr. Rabin had it right in thinking that contention is not foreign to religion. Indeed, the whole history of the church could be written in terms of its controversies and their results.

WHEN GOOD MEN DISAGREE

In the very first century of its existence the church was torn by dissensions, and this in spite of the Christian ideal of unity and concord which said that all believers, Jew and Greek, slave and free, male and female, should be united in the household of God.

Just as there were factions in the church at Corinth, divisions caused by adherence to different leaders such as Paul, so today there are factions represented by various denominational loyalties, conflicting schools of theological thought, and by the cleavage which the Reformation brought to pass.

Some of the contention that has taken place and still exists today is regrettable, a denial of Christian love, a mark of small minds and parochial loyalties — sound and fury signifying nothing — so that we wonder why men should have made so much over so little. But let us also note that much of the contention has been necessary, much of it creative; a wrestling with

real problems that had to be faced even though they threatened the peace and unity of the church.

Very early, for example, there was the Gentile question. Could a man become a Christian without being a Jew first? Many said, "No." It was their sincere belief that circumcision and adherence to the law of Moses were essential to salvation. They had scriptural proof and precedent on their side. God's promises were to Israel — "to Abraham and his seed forever." The church had started as a community of Jewish believers in Christ. Let it continue that way.

But Paul had a greater vision, and the future was on his side. He was the Apostle to the Gentiles, many of whom had embraced the Gospel without circumcision or training in the law. Hence the Council of Jerusalem where the issue was debated and the universalism of the Gospel recognized.

Good men disagreed. And so it has been through the long history of the church. Contention has been part and parcel of its life. Every sentence of

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the Apostle's Creed, every article of the Nicene Creed, was hammered out of controversy.

Behind those familiar words which we take for granted were long theological debates, heresies, divisions, and church councils. It took more than three centuries of testing and debate before the canon of the New Testament, the selection of books to be included, was finally established. Even the date of Easter was a subject of controversy, so that the Bishop of Rome at last sought to enforce conformity by breaking off communion with dissenting bishops and churches.

THE NEED FOR CONTROVERSY

Think of Tertullian, Roman lawyer and converted Christian, who, when Christianity was only five generations old, saw that it was beginning to conform to the world and passionately protested this tendency. Think of Savonarola who thundered from his pulpit in fifteenth century Florence against the corruption of the church. Think of Luther, nailing his theses to the church door and sparking the Reformation. Think of Kierkegaard in the Denmark of a century ago attacking official Christianity, calling it "hypocrisy and bloodguilt."

These men, no doubt, were extremists. Not all they said was wise or judicious, but their strong words were needed to shake the complacency of the church and rouse it from lethargy.

During 19 centuries, the church has faced many enemies, but the most discerning and vehement attacks upon it have come from within.

"The heart," as the saying goes, "knows its own bitterness." Without the self-examination and agonizing re-appraisal that come with prophetic controversy, the church would have long since passed from the scene.

So let us not mourn overmuch the contention that has marked the church's life, and let us not be afraid of controversy. Peace is not the only value. Principle and truth are also at stake and are not likely to be discovered or preserved unless men are free to speak their minds and disagree.

We should not over-emphasize its importance, but we should recognize that controversy has its place and no scorn or fear its uses. For one thing it forces men to think and evaluate. Faith, for example, is worth little until it has been challenged and tested. But it is *this challenge to faith or to preconceived ideas that most men fear.*

To quote Bertrand Russell, a great controversialist in his own right: "Men fear thought as they fear nothing else on earth."

Or, as the hero of Wells' novel *Croquet Player*, put the matter, "I am willing to fall in with any plan to save

the world, but if I am asked to *think*, is too much."

To avoid thought, men will place their minds in bondage to authority. They will be content with second-hand ideas and believe without question what they are told. So their minds are immobilized, their life and thought are static and they might as well be dead, for true life is discovery. It is, as the poet said, "effort and expectation and desire, and something vermore about to be."

To the acquiescent and complacent, controversy comes as blessing in disguise. It disturbs and disrupts, but in the process it makes dead minds come alive.

There is another use of controversy. When various denominations and schools* of thought in the realm of religion honestly face their differences, they may be led to acknowledge that the kingdom of God is big enough to include a variety of worship and experience, and that the last word has not yet been spoken. This is not to say that one church has as much truth as another, but it does suggest that all, whatever their name or sign, fall somewhat short of perfection and omniscience and therefore have a way yet to go. Truth is bigger than those who explore it, and while we contend for what we think is right and true, our eyes may be opened to values of which we were previously unaware.

HOW ELSE CAN WE KNOW THE TRUTH

This leads us to the most important use of controversy as exemplified in the free discussion and conflict of ideas: it is a vital necessity in order to *know* the truth. Only in an atmosphere of freedom where differing concepts and traditions can compete does truth stand a chance. Uniformity and conformity may make for peace, but not for enlightenment. Free speech may cause confusion and even pain to sensitive minds, but it contains a corrective we all need.

This is the point that Walter Lippmann makes in his essay, "The Indispensable Opposition." The title is suggestive. We incline to think of the opposition as a bother or a barrier. Actually, it is indispensable, for it keeps us from the "deep slumber of a decided opinion." Collision with beliefs and practices not our own makes us reconsider our own beliefs and position so that we do not hold them mechanically or coldly. More than that, our ideas are mended, corrected, sharpened by coming in contact with ideas that differ.

And what is true for individuals in this respect is also true for organizations. Roman Catholicism is more vigorous in free America where competition is equal and strong, than it is in Spain and certain Latin American countries where it enjoys a mo-

nopoly and the support of the government. The Anglican faith has an appeal and relevance in the United States that it lacks in England where it is the established religion. Like people, churches and other organizations thrive in an atmosphere of freedom. They profit from the life, teaching and example of each other.

But if these uses of controversy are to be realized, certain rules of the game should be followed. For one thing, we should remember that our weapons are persuasion and conversion — not repression and violence. It is a poor loyalty that results from coercion. It is a poor belief that is forced. Only loyalty freely given is worth anything. Only belief that represents personal conviction freely arrived at, will stand the test of time and circumstance. Would we censure beliefs contrary to our own? Would we silence the opposition? Then we are enemies of truth and freedom.

For another thing, controversy is likely to be fruitful in the religious realm — as anywhere — only if we

refrain from impugning the motives of the opposition. Disagree as we will, we should at least credit the other side with sincerity. This is the point that Archbishop Cushing made in his recent speech in New York. He admonished Catholics against treating non-Catholics as "wayward rebels who have deliberately rejected Christ's teachings."

"We must act," he said, "on the assumption that their heart is right and their intentions honest."

It was Dr. Harry Emerson Fosdick who said, "We defend religion too much. Vital religion, like good music, needs no defense but rendition. Wrangling controversy in support of religion is precisely as if the members of an orchestra should beat folks over the heads with their violins to prove that music is beautiful. Play it!"

So it is with our faith. We prove its validity, in the last analysis, not by wrangling and shouting, but by its rendition, its application, in our deeds and service.—*Adult Leadership*



SOME THINGS I have said of which I am not altogether confident. But that we shall be better and braver and less helpless if we think that we ought to inquire, than we should have been if we indulged in the idle fancy that there was no knowing and no use in searching after what we know not — that is the theme upon which I am ready to fight, in word and deed, to the utmost of my power.—Socrates

Biblical Translations

Arthur Foster

REGARDLESS of how 'inspired' the writers of the original manuscripts of the Christian Bible may have been, it seems reasonably certain that a great deal has been lost — through translation, and probable mis-translation — from the original languages in which those first manuscripts were written.

The "Style Book" of the United States Printing Office contains instructions in regard to proof-reading. On a page from an unknown book that is used to show the proper use of proof-readers' corrections contains the following:

"It does not appear that the earliest printers had any method of correcting errors before the "form" was on the press. They seemed to care very little about orthography, poorly formed letters, or purely printed errors. When the text seemed to them wrong, they consulted fresh authorities, or altered it on their own responsibility. For many generations it was frequently the case that Bibles were brought out stealthily, from fear of Government interference. They were frequently printed from imperfect texts, and were often modified — to meet the views of those who published them. The story is related that a certain

woman in Germany — the wife of a printer — who had become disgusted with the continual assertions of her husband regarding the alleged superiority of man over woman, hurried into the "composing room" while her husband was at supper, and altered a sentence in the Bible which he was printing, so that it read "Narr," instead of "Herr," thus making the verse read "And he shall be thy *fool*," instead of "And he shall be thy lord." By a mistake of a typesetter for Barker, the King's Printer, in England, the word "not" was omitted from the Seventh Commandment, so that it read, "Thou shalt commit adultery." (The King fined the printer 3,000 pounds for that fatal mistake.)

There were many translations of the Bible into the English language before modern times. In comparatively modern times John Wycliff gave us his version — assisted by Nicholas of Hereford and John Purvey, Wyckliff's curate, who revised Wycliff's version. William Tyndale made an English translation of the New Testament in 1526. The King James Version of the New Testament is practically a modernization of the Tyndale Version. Other revisions of Tyn-

dale's version include the "Matthew's Bible," by John Rogers, made in 1537, "The Great Bible," prepared by Cranmer in 1539, and "Richard Travener's Bible," based on Matthew's Bible, which also appeared in 1539. The First English Version of the entire Bible was published by Coverdale, in the year 1535. Other translations include "The Geneva Bible" (1557), "The Bishop's Bible" (1568), and the "Douay Bible," which is used by the Roman Catholic Church. The King James Version of the Bible, undertaken in the year 1604, and published in 1611, has held its place for a long time as one of the finest products of English literature. And yet it is now admitted, by Protestant as well as Roman Catholic theologians, to contain 'more errors

than any book in all Christendom. Therefore, at long last, we now have the so-called "Revised Standard Version," known as the Fifth Authorized Bible.

But habit is strong. Most Protestants of today were "brought up" on the King James Version of the Bible. Some of us have even had it "rammed down our throats" as children, when we were quite impressionable and more or less credulous. As a certain fundamentalist Arkansas preacher once put it: "God told Saint James to write the Bible, so he went and done it. All other versions were inspired by the Devil."

So there you have it. We have indeed come a long way — Biblically and otherwise.



WORTH OF LOVELINESS

It took me very long to learn
That beauty yields her own excuse,
And even yet I sometimes yearn
To put each lovely thing to use.
I hope that some day on the earth,
When evolution is complete,
Pure loveliness shall have its worth
As well as bread and meat.

—Myrtle G. Burger

Faith, Reason, And Religion

F. W. Houstone

NOW OFTEN do the implications of these three words, Faith, Reason, and Religion, arise in discussions which commence with one or other of them? For instance, it is often difficult to discuss the nature of Religion without an intrusion into the nature of Faith. And if there is a mentally inclined person around when such a discourse arises he will want to confine it within the perimeter of Logic and Evidence. Indeed, the very definitions of these three words would make this likely. In the Epistle of St. Paul to the Hebrews, Faith is defined as "the substance of things hoped for, the evidence of things not seen." You will remember what Jesus said to the doubting Thomas: "Blessed is he who not having seen yet has believed." On the other hand, Logic is defined in the Oxford Dictionary as the science of reasoning, proof, or inference. Religion, to take two of its numerous definitions, has been said to be "the reaction of human nature to its search for God"; or, otherwise, to use a more mystical definition, "man's search for God and God's answer to that search," it being claimed by the devotees of religion whether they be in Eastern or Western countries that God's answer

is His self-revelation to the seeking spirit of man.

Now the more vital parts of the sacred scriptures of the various religions of the world are records of the phenomena called "religious experience" set down by the prophets and sages who claim to have had the experience. Naturally these experiences are as varied in type as are the individuals who have had them; and the amalgam of them form part of the general body of religion. Of course some of the sacred scriptures like the Christian Bible weave quite a lot of purely secular history into the religious context, but it is the religious aspect which is paramount over the purely historical, and indeed is its driving force.

If religion is just a widespread illusion or, as the Marxian philosophy calls it, the opium of the people, which prevents the free-play of reason, obviously the authority of religious experience would not arise. It would be futile to consider it. In such a situation one would be thrown back on the question "Is it possible to discover the whole truth and nothing but the truth by objective scientific methods — that is, by methods re-

stricted to observation and experiment and conditioned by the limitations of the mind and the five senses?" And the further question would then arise, "Would the limits of truth arrived at in this way make ideally satisfactory the complex world we find ourselves born into?" Would it take into account those imponderables called beauty, goodness and the like?

Now, scientific methods, being based on observation and experiment, reveal to us *how* things come to be what they are, but they do not concern themselves with the question *why they are what they are* and not something different. Science does not occupy itself with *why* the universe was started, but it is very interested in how it started, and, having got started, how it works. Scientific methods, further, do not explain what would be called qualitative differences in the world. When we come to the region of art, say in music, there is no scientific criterion whereby one may distinguish between glorious and inspired music and its opposite. Science would explain sound as being vibrations of the air, but it cannot say whether some vibrations of the air may be worth listening to or not. Science produces with impartiality the poison and its antidote, but it may not concern itself with the question whether we should use one

and discard the other or whether we should use both in certain situations or neither.

Science, as such, does not answer questions regarding human conduct. Its researches supply the know-how behind the hydrogen bomb but the morality of its use concerns other things. That does not, however, say that individual scientists have not strong moral opinions.

And so where science leaves off metaphysics, philosophy and religion take over. Part of the thesis I am now trying to develop is that faith, to be acceptable, should not offend reason or the rational faculty, but I shall come to this in a moment.

Now, if we take a view over a wide panorama of history, I think that we shall see that religion has always been one of the master forces in human relationships. But religion is a *developing* force. In the early history of any race, religion has been crude and its conceptions have become more refined only as the race advances in culture. The Bible, for instance, gives the religious experience of a people (the Jewish race) over something like 1500 years from the crudest beginnings to a later revelation starting with the birth of Christianity. The earlier gropings of the Jews after reality were sometimes unedifying. Samuel, you will remember, is reported to have hewed Agag to

ences before the Lord. The possibilities of religious revelation are at any epoch in history limited to the capacity of the human beings to receive

On the other hand (to confine our attention to the Bible for a few moments longer) we see how through a period of 1500 years of pre-Christian Bible history, and for nearly another 2,000 years since, the instincts and the very existence of one particular race (the Jews) have been bound up with their religion. We know how the Roman Caesars in the first century B.C. and the first century A.D. found the racial pride of the Jews a problem which they entirely failed to solve. Nor did the sufferings which this remarkable race bore in the pre-Christian era under other foreign invaders (Babylonian, Egyptian, Syrian, Greek and so on) quench their religious traditions, for under this urge their identity as a race has continued for nearly 2,000 years into the Christian epoch, and has now again formed itself into a political entity. And here we have a striking instance of a race which for 3,500 years has retained its adhesion amidst epochs of great persecution by the force of religion where that religion has insisted on the supreme value of human personality and the recognition of a spiritual factor in organised society. Both these factors

the world at large at the present time can neglect only at its peril. And so much therefore for the driving force of religious faith.

I mentioned a moment ago that difficulties can arise when faith and reason, the two strongest forces which influence mankind, confront each other in conflict. This has happened very often in the course of history. It always causes distress to sensitive minds when the force of religious intuitions and the force of the impulse to accurate observation and logical deduction set themselves against each other. But when one looks at these conflicts dispassionately, one cannot help seeing, I submit, that they arise from the fact that both religion and science are always in a state of change and development, often with science forcing the pace. We have seen, for instance, devotees of religion in a past epoch claiming that the world is flat and basing it on Biblical texts. In the 17th century the motion of the earth was condemned by a religious tribunal. In the middle of the 19th century the theory of evolution came into bitter conflict with faith in the accounts of special creation outlined in Genesis of the Bible. When a scientist desires to explain a number of facts, he builds a mental framework called a theory. The theory of evolution explains an enormous number of sci-

entific facts and indicates that there has been a gradual ascent of life from, say, a jelly fish to a man, to take one sector of creation. Now it is a basic attitude of science that a supernatural explanation of any phenomenon is not accepted before all possible explanations in terms of natural causes have been exhausted. Evolution is a natural, and Special Creation is a supernatural, explanation of a large body of scientific facts.

Most of the liberal sections of Christianity have been able to adjust themselves to acceptance of the evolutionary theory of science without losing any of their spiritual dynamic. The change from the belief that the Genesis chapters of the Bible are fact, to the belief that they are an allegory, has not interfered with the spiritual significance of this section of the Bible. It has made faith rational and enriched religion.

It seems that religious faith, in the present advanced state of factual knowledge, must have elements in it which appeal to the rational faculty of the mind. That some theological dogma still widely expounded in some circles does not appear to measure up to this could be illustrated by instances. To take one such example. It does not seem rational that a person should suffer eternally or perpetually in the hereafter for misde-

meanors committed on earth within a certain space of time. It seems to strain the quality of mercy which are the highest codes of conduct enjoined upon individuals. With such an anomaly in mind, one is reminded of the epitaph on the tombstone of a certain Martin Elginbrod. This is how it reads:

Here lie I, Martin Elginbrod;
Have mercy on my soul, Lord God
As I would do were I Lord God
And you were Martin Elginbrod.

Does it not seem rational that mercy which is enjoined upon the creature should also be expected from the Creator?

Prominent among those of the sacred texts of the religions of the East which are widely read in the western hemisphere is that known as Bhagavad Gita, otherwise called the Song of the Lord. It comprises discourses given to his disciples by a sacred figure in the religion of Hinduism — Shri Krishna — who has millions of followers in the sub-continent of India and contiguous countries. The Bhagavad Gita sees humanity divided into three broad classifications of people, treading one or other of three paths, each of which leads to perfection. These three paths are called respectively the Path of Wisdom, the Path of Action and the Path of Devotion. Finally, says Shri Krishna, as perfection draws closer,

he three paths blend into one. Among the types of people treading the Path of Wisdom would be the scientists. The scientist is a person who wants to find out things — to get knowledge and distil it into wisdom. Then there are the practical people who tread the Path of Action. These are the organisers, the administrators, the reformers. Finally, there are those who tread the Path of Devotion. This would include those drawn to religion in one or other of

its manifestations, rather than to action or knowledge.

This picture fits into a general idea I had in mind in writing this paper. It is an idea which can be summed up in one of the verses of a poem, which reads as follows:

Three doors lead to the Temple,
To know, to work, to pray.
And those who wait at the outer
gate
May enter by either way.



RELIGION should be the sustaining faith of democracy which insists on the intellectual and spiritual development of every human being irrespective of his caste, creed, community, or race. Any religion which divides man from man, or supports privileges, exploitations, wars, cannot commend itself to us today. —Sarvepalli Radhakrishnan

Christmas, 1957! New Year's, 1958!

No one can predict what the new year will bring. Nor would a wise man try.

But no matter what events may await human society in the twelve months to come, the verities will remain, for they are eternal.

Wisdom will retain its quality, thought will be as exciting, religion as inspiring and science as absorbing.

Those of you who are readers of the **NEW OUTLOOK** know that this magazine, now in its 11th year, is concerned with all of these things. It does not pretend to cover them all with any degree of completeness, for no publication could do that, this year or ever.

But it treats them all with respect, and with an appreciation for their role in the course of human events.

And you may depend upon it that the **NEW OUTLOOK** during the coming year will pursue that determination, presenting to you each period a new assortment of the best in current and ancient thought, designed to be stimulating while informing, satisfying while challenging.

In past years, the **NEW OUTLOOK** has offered gift subscriptions at a special rate. Again, in this Christmas season of 1957, it makes such an offer, because it believes that many of its readers would like to share this magazine with friends and acquaintances who might not otherwise know of it, or who may be particularly receptive to its message.

Instead of the customary \$3 for one year or \$7 for three, then, you may enter gift subscriptions via the coupon printed on page 95. The special holiday rate will be only \$2.50 for

one year for each gift subscription, or \$6 for three years or three subscriptions.

A seasonal greeting card from the publisher will let the recipient in on his good news — that 1958 will be made happier for him through the pages of the **NEW OUTLOOK**.

Letters Of Appreciation

Detroit, Michigan

Please send **NEW OUTLOOK** for one year to: . . . I want to express my great appreciation of the magazine which gives us a real outlook and a knowledge of the past as we progress forward. Some of my old copies were passed around at an international conference of women and used in discussions of the seminars (held in England last August).

Sarah A. Klein

Pasadena, Calif.

The **NEW OUTLOOK** is unique. I know of no paper that attempts to do what you are doing. Keep on. You are making a real contribution.

Elizabeth Axtell Baker

Cleveland, Ohio

I think the New Outlook contains many outstanding articles aimed toward wisdom and understanding. I think it should be more widely displayed in newsstands across the country and across the earth.

D. G. Mason

Santa Barbara, Calif.

The finest magazine ever published — none other than the New Outlook — has been enjoyed by us for a long time.

Misses Edna and Ethel Gale

Clearwater, Florida

Your very worthwhile publication is dedicated to the general enlightenment of the human mind. . . . Keep up the good work and steady progress of your magazine.

Eric B. Prior

Sunland, Calif.

New Outlook is crowded full of fine, inspirational reading. I value it highly.

Ina Champney

IDEAS ARE COSMOPOLITAN—They have the liberty of the world.—You have no right to take the sword and cross the bounds of other nations, and enforce on them laws or institutions they are unwilling to receive.—But there is no limit to the sphere of ideas. Your thoughts and feelings, the whole world lies open to them, and you have the right to send them into any latitude, and to give them sweep around the earth, to the mind of every human being.

—Henry Ward Beecher

EDITORIALS

The World Problem Is The Problem Of The Individual

“The Proper Study of Mankind Is Man”

IN THE COURSE of the last year, a number of events have taken place endangering the peace of the world. In fact, the international situation at present is replete with dangers of war. The happenings in Egypt, in Algeria, in Hungary and in the Middle East have shaken the very foundations of the United Nations. Will the plans and purposes of the UN prevail or will the world be broken up once again into military blocks and alliances? If the UN fails, like its predecessor, the League of Nations, then the war with the nuclear weapons will be upon us offering the gruesome prospects of destruction on a vast

and colossal scale. How is war to be banished from human civilization?

Can we achieve this end of the banishment of war through the convening of Disarmament Conferences and the inspection of nuclear weapons? Disarmament Conferences in the past have proved dismal failures and there is no evidence that such conferences should succeed in the present context. All Conferences of this nature have to meet in a proper setting. Talks concerning disarmament, if carried on in an atmosphere of unreality, can never succeed. An atmosphere of distrust is assuredly an unreal atmosphere in which to pursue

the subject of disarmament. If politicians attend international conferences with reservations and talk there with tongues in their cheeks — then surely the proceedings of such gatherings are absolutely unreal. Whether such conferences are held at the "summit," or are held in the valleys makes no difference whatsoever.

It has to be remembered that no problem of life can be tackled effectively in isolation. Life is a totality with close interrelationship between its varied and multifarious manifestations. If this interrelationship is lost sight of, every effort at tackling a particular problem only shifts that problem. Very often we are satisfied by merely shifting the problem. This shifting may give temporary relief but surely it cannot bring us nearer to its solution. In fact, by this process we are caught up in a never-ending chain of recurring problems — and every such recurrence finds us more tired and more confused to meet the situation.

At present we seem to be engaged in shifting the problem of war and peace. We seem to be satisfied if it is suppressed at the political level. But this suppression transfers the conditions of war to the economic sphere — we may call it a "cold war," but that is only change of pattern leaving the content the same. The problem may be shifted from the economic to

the social plane resulting in class and race antagonism, or it may be shifted to the ideological plane producing "religious" warfare in a new garb. We seem to be thinking that all these are different problems to be dealt with individually and in isolation. There cannot be a greater misconception than this. To deal with problems in isolation is to attempt at removing the symptoms, leaving the cause that gave rise to the symptoms untouched.

In order to understand the problems of war and peace in their right perspective, we have to look at the background which has given rise to these problems. It is not so much the historical as the psychological background that needs to be explored, for in the ultimate analysis all problems of man are psychological. We are inclined to make distinctions between the problems of the individual and the problems of the people — be it national or international. We have, however, to realize that an abstract entity is only a projection of the individual effected for the purposes of defence and fulfillment. And so behind the abstract entities like nation, humanity, race or class stands the concrete reality of the individual. The statement that "the proper study of mankind is man" has a deep and profound meaning, similar to saying

that "the individual problem is the world problem."

It is no exaggeration to say that behind the vast problems of war and peace lie the frustrations of the human individual. The human individual, feeling utterly insecure and defenseless against the might of technology and science, is trying to regain his lost significance by combining with other individuals. Strength in number is the technique which he seems to have adopted. And so the frustrations of the human individual are enlarged and made into national and international problems. But a nation has no frustrations — it is only the individuals that have. The causes of war lie there. Although when problems are fastened upon abstract entities they are given high-sounding names, such as "principles" and "causes."

What are these frustrations due to? They obviously represent the thwarting of the will of the individual by forces external to him and beyond his control. Man resorts to collective action in order to meet this external force, but the remedy seems to be worse than the disease! By adopting the method of collective action he is rendered even more insignificant as he is exploited by the strong and the mighty who mould his thoughts and shape his mind in terms of their own ideological framework. The process

of exploitation is given a beautiful name so as to cover its ugly designs. Needless to say, out of this exploitation arise political, economic and social conflicts culminating in national and international wars.

The frustrated individual, consciously or unconsciously, brings the exploiter into existence. And so it is in understanding the frustrations of the individual that we shall be enabled to know the process by which problems of war and peace arise. The objective statement of UNESCO rightly says that it is in the mind of men that wars are started and so it is there that the foundations of peace should be laid. Unfortunately organized religion has failed to deal with this acute problem of individual frustration. It is education that must tackle this problem — education in its wider context, not in its restricted sense of instruction in schools and colleges.

We need a world movement towards Right Education. It must essentially be self-education based on an objective knowledge of the patterns and motives of one's own behavior. It is through small communities that this movement can gather strength; they will form a nucleus round which the new order of society will grow. If such nuclei of Right Education could be created all over the world, then the force for Peace

generated thereby would be far more potent than the one created through political or economic action. Let us by all means seek temporary relief through political and economic actions — but let us not be deluded by temporary relief. *Fundamental* changes can never arise through collective action, whether political, economic or social. It is only the in-

dividual who can initiate fundamental changes. Right Education alone can give back to the individual the initiative which he has lost. The emergence of the Right Individual — that indeed is the solution of the ills of the world—the ills that have arisen out of the tyranny of the collective.

—Rohit Mehta

Impeccable Rectitude And Diplomatic Rigidity

... ONE of two things will happen. (1) Nuclear war with inter-continental missiles against which no present defense would save us from total destruction; or (2) suspension between uneasy peace and global war in a state of tension and fear . . . all history shows that unless we do something about it, the second will ultimately lead to the first . . . nor does it do any good . . . to wrap ourselves in a cloak of impeccable rectitude and diplomatic rigidity. . . .

"I know that there are those who look with suspicion on every move which is made that implies a desire or even a willingness to negotiate; who call it 'appeasement'—one of those words debased by polemics— or softness toward Communism.

"Such critics forget that if total and unrelenting hatred of Commu-

nism were the only test of loyalty to democratic ideals, Hitler would be the greatest democrat of all time.

"I quite realise that the easiest, and in some quarters the most popular attitude that we could adopt in the cold war would be a relentless and immovable stand on a platform of inveterate and inflexible hostility to Soviet Russia and determined opposition to every move she makes or tries to make any place any time.

"The corollary to this means taking steps to counter and defeat every such move in the hope that Russia will eventually accept without condi-

Extracts from an address by LES-TER PEARSON, Canada's former Foreign Minister and recent recipient of the Nobel Prize. The address was delivered on November 3, 1957 at the University of Minnesota.

tions our terms for ending the cold war and withdraw — actually and ideologically — behind her old Czarist boundaries. I see myself no prospect of any such easing of tension, and, ultimately, of international peace and security, if we base our policy and diplomacy on any such thesis.

"I accept the fact that no matter how enlightened and flexible our policy, we cannot safely allow it to result in a weakening of what the military call our defence posture. If, however, we allow an exaggerated and provocative posture to result from, or be encouraged by, a rigid 'unconditional surrender' type of diplomacy, we make the establishment of peace through tolerable arrangements even more difficult than it is. . . .

"There is a ferment of freedom ever at work, even in Russia; for freedom, as the epic of Hungary has shown, cannot be rooted out of the

human mind by force or by fraud . . . Such an evolution, however, will be held back, perhaps indefinitely, if we take fixed and final positions now in opposition to every Russian move. As I see it, if and when Russia has a legitimate interest in some area of some development, we would be foolish to act as if that interest can be ignored or attacked.

"Such an attitude, of course, plays right into the hands of the worst elements inside the Kremlin. It also weakens our position in those nations who have no love for Communism but refuse, for reasons which seem perfectly good to them, to take sides in the cold war.

"There are situations in the world today which do not admit of any permanent solution which will bring about stability, without Russian participation in, and at least acceptance of, that solution. We might as well admit that hard fact . . ."



Gratitude And Love

WATER IS such a necessity of life on this earth, as we know life on the earth, that we take its presence for granted, much as the ordinary citizen takes the food supply for granted; and the stoppage of the supply causes him consternation and bewilderment. Yet the water supply in great cities, as well as in arid countries, where large territories are made fertile by irrigation, is established and maintained by an enormous expenditure of skill, labor, and engineering genius, with constant care and attention; and the proper distribution of the supply also demands the utmost care and ingenuity with extreme regularity and systematic attention; to all of which the ordinary person pays no heed whatever, but which is accepted as a natural right, while the taxes imposed to provide the necessary funds for this work are more or less resented as an imposition upon "the long-suffering people;" and so to a greater or lesser degree it is with all the adjuncts of social and civic economy.

There is a lack of gratitude on the part of the general public to those who provide the means of distributing the necessities of life, that gives cause for reflection. Are the people ungrateful? Are the necessities of life

to be regarded as luxuries kindly provided by a benevolent lord? Or is not the apparent ingratitude of the people based upon a deep-seated conviction of their right to the necessities of life? The term "necessaries" seems to justify this view of the subject, and the elasticity of the term has nothing to do with the justice of the sentiment or the sense of right involved in the acceptance of all that is provided for the comfort and convenience of the public.

Such questions are usually settled by the simple means of "begging the question" by assuming some fundamental axiom, such as the equality of man, or the omnipotent wisdom of a God, or the abstract theory of pure chance, and including this assumption in the proposition, and then by elaborate reasoning trying to prove the truth of the axiom on which the whole argument rests, which is waste of energy. But it is quite open to question as to whether the attitude of simple acceptance as a right of all that comes to us without our personal effort is a better attitude to assume than that of gratitude, which must include all the necessities of life and indeed life itself, to be reasonable.

What is gratitude? Is a child grateful for its food and clothing? Is it grateful for the air it breathes? Or does it breathe the air unconsciously as a right and indeed as a necessity of life? Is not the joy of life of a child more akin to the high ideal of love—what we usually call gratitude; for we are so terribly commercialized in our modern civilization, that gratitude merely means paying back a debt, which is a mere matter of commercial probity. The reason why this is considered a high virtue today is that all our life is based upon the unwritten law of "get all you can and give as little as possible for it." Against this view of life, which is perhaps perfectly justifiable if man is merely a material evolution without inner union with the rest of his kind, the heart rebels, reaching out in love to all creation, yearning to give without thought of return, reward, or recompense. This deep yearning in the heart is so universal that almost every human being has at some time in his life felt the desire at least to give without thought of return, and this in spite of his acquired conviction of the folly of so doing and of the stern duty of getting all he can and of giving only what he must in return.

Men have formulated and taught doctrines of the coldest selfishness and believed their own teachings,

while constantly acting from motives of altruism and general benevolence that give the lie to their own theories. The heartlife is deeper than most of the thoughts that function through the brain, and is not always subject to the ruling of the tyrant "egotism."

When the Samoans wanted to do something for Robert Louis Stevenson, who had won their confidence and affection by his love and wisdom in dealing with them, they proposed to build a road to his house for him; and he accepted, saying: "It shall be called the road of the grateful hearts." But they were hurt, and gently replied, "No! it must be called the road of the *loving hearts*." The Samoans were not commercialized and they knew that the heart of humanity is one.

When the commercialized white man sets out to convert and to civilize the "poor heathen" or the "primitive savage races," he is constantly shocked by their lack of appreciation for the so-called religious virtues; but it may well be that these primitive (?) races have inherited from their remote ancestors the remains of a more spiritual philosophy than we, who are evolving a new form of civilization, have as yet attained to.

It may well be that when we have passed the stage of evolution, which is now marked by intense selfishness, separateness, and unbrotherliness,

with the disintegration of society and the demoralization of great masses of the people as a necessary result, that we may learn that beyond the gratitude that merely pays its debts is the gratitude that gives. And then we may learn that giving is not limited only to giving money, but that giving means loving; that is, we shall feel that the life of others is our life and our heart is alive with the one life that is in all, and so must beat in sympathy with all others. When this becomes a truth to our minds, as well as a feeling in the depths of our hearts, we shall necessarily give the joy of life to all we meet; we shall be cheerful in appearance, kindly and courteous in manner, considerate of others in all ways, and all naturally and spontaneously.

But as we are now walled in by our egotism and shut off from the world by a shell of complete indifference to the wants and feelings of others, we have to be taught specific virtues, which act as correctives to our brutal selfishness, and as stepping-stones to civilization with its ultimate aim of true enlightenment.

A man who is so brutally self-absorbed as to take no heed of any but his own wants, must be taught to per-

form acts of courtesy as a kind of moral gymnastics; so he learns to say "please" and "thank you" instead of grunting; he learns to smile instead of scowling; to perform small services without waiting to be asked; to refrain from hurting other's feelings; and he is taught to give an equivalent for everything he receives, and this is his first lesson in gratitude. Later he learns to give without having received, and then he learns to accept without humiliating sense of obligation, which is a mark of one who knows that he would and will do for others on all occasions what is now being done for him; and then he learns to give that perfect fulness of joy which the flowers and plants give without thought of giving at all, simply living their life to the utmost of their ability, giving to the world their life in living, and their very selves in the necessity of self-expression.

But as the lesser mysteries must precede the greater, and as a man must fulfill the lower law before he can invoke the higher, so a man must be perfected in virtue before he attains to wisdom, and he must practice gratitude until he has learned the higher law of Love which is the law of Life.

LET US HAVE FAITH that Right makes Might, and in that faith let us to the end dare to do our duty as we understand it.—Abraham Lincoln

Philosophy Of Freedom

Adam A

MAN IN EVERY AGE has craved for freedom. The ideal of freedom is his highest aspiration. He craves to be free in every sphere of life and to him no sacrifice is too great for the achievement of freedom. In fact, the ideal of freedom has invested in man an eternal spirit of self-sacrifice, and Mr. Jawaharlal Nehru, in *Discovery of India*, remarks rightly "because of that much may be forgiven to man, and it is impossible to lose hope for him." It is in the nature of things that man needs freedom for development of his personality and in the absence of freedom his spirit contracts and decays.

Political freedom constitutes the most important aspect of the general content of freedom. It was natural that thinkers and philosophers from Plato and Aristotle downwards to Locke, Mill, Voltaire and Laski have thought about political authority and political obligation; and poets like Dante, Wordsworth, Byron, Tagore, Iqbal and others have not only written and sung of political freedom, but have taken a part in political revolutions for realizing it.

Though often in history reactionary movements constituting the very

negation of freedom have risen and violently shaken the world, the advancing march of the torch of freedom has proved an eternal process and rendered the spirit of man immortal and deathless. In our time fascism arose with menacing ambitions. It clashed against the spirit of man who held fast to the ideal of freedom, took a toll of several million lives, but was vanquished and finally vanished as an ephemeral mirage.

Today, totalitarian communism has reared its head. It too must pass although it threatens to overwhelm the whole world. Perhaps humanity will once again be called upon to offer still greater sacrifice in order to bring about the annihilation of totalitarian communism. The spirit of man with its ideal of human freedom shall survive with greater resplendence.

The concept of human freedom is essentially the concept of the freedom of the individual. In the words of Spencer "there is nothing higher than the individual in the world's history. Obviously, to deny freedom to the individual is to deny the value of the individual; hence it is a crime against humanity. The freedom of the individual thus constitutes the funda

mental basis of any progressive political thought, though it is generally agreed that in a complex social structure individual freedom has to be limited within certain disciplines to ensure real personal freedom and systematize the development of human personality.

The English Revolution of the 17th century as well as the French and American Revolutions of the 18th century were aimed at freeing the human personality of all the chains which were fettering it to the point of death. John Locke and Rousseau had prepared the philosophical background for these Revolutions. Locke's was a matter of fact treatment of the political problems while Rousseau had adopted an abstract and logical approach to them. The existence of civil society, Locke thought, was a matter of convenience, and to ensure the stabilization of parliamentary authority was the best method of safeguarding the liberty of the people against the onslaughts of arbitrary rule. Although some times Rousseau appeared abstruse whenever he touched the questions about the protection of liberty from the incursions of absolutism, he set forth most clearly the thesis that only in civil society, dominated by a sense of original social contract, does man rise above the level of an instinctive life of animals.

In short, political philosophers have built the fundamental idea that the political community exists primarily for the betterment of the lives of individuals composing it; and that it must develop into people's sovereignty which is the only guarantee of the freedom of all; and that if it does not so develop it must forfeit the confidence of the people and ultimately collapse into tyranny and chaos.

Apart from some shining examples of individual freedom in ancient India and some other parts of Asia, for the first time in a modern epoch the English and the Dutch took a mighty leap towards freedom from arbitrary rule. They were followed by America in 1788 and France in 1789, when the sovereignty of the people in both countries asserted itself successfully against the forces that constituted the denial of freedom. The general effect of the success of the French Revolution was overwhelming throughout the Western as well as South Eastern Europe. Not only did the liberation of the individual become a by-word, but it was considered to be a reality emerging from the process of history. Such were the hopes of thinking minds in Europe at a time when arbitrary rule was overthrown in France. And Wordsworth could sing: "Bliss was it in that dawn, to live; and to be young was very heaven."

But with the advance of the nineteenth century it was realized that the dreams of the social thinkers of the time of the English Revolution of the Seventeenth century and the American and French Revolutions of the eighteenth century had not been fulfilled completely. Hence new social theories which sought to establish that popular sovereignty, such as the representative government and the rule of the law, were not themselves enough to secure the real freedom of the individual. The torch bearers of the French Revolution of 1848 and of the Chartist movement in England demanded that "the political liberty should mean something more than the freedom of those who owned the capital to exploit those who did not own it." This demand has become increasingly formidable since then. This meant that political freedom should be concomitant with economic freedom such as the "freedom from want" and "freedom from exploitation."

But certain leftist parties, particularly the Communists, have tried to stress only economic freedom to the exclusion of political freedom, and wherever they have come into power they have denied political freedom altogether. Even their slogan of economic freedom is a pretence. Actually, people under Communist rule are neither politically free nor economically freed.

The communist threat to political freedom has made it once again imperative to stress that political freedom constitutes a value by itself independent of economic freedom, and though both kinds of freedom should be simultaneously realized to render the lives of individuals rich and abundant.

It should be clearly understood that economic freedom is not the necessary condition of political freedom. The moment economic freedom is regarded the condition of political freedom, it sets in motion the tendency of suppressing the political freedom in the name of economic freedom as it has happened in Communist countries.

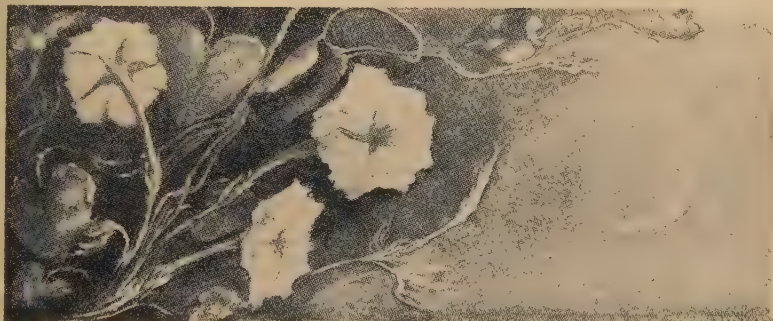
Hugh Gaitskell, the leader of the British Labor Party, was right when he once stated "some of the most enthusiastic supporters of 'economic freedom' have argued that it is not merely desirable because of its economic effects but also a necessary condition of political freedom. They claim that, although the two types of freedom are conceptually different, they are in practice related. I regard this doctrine as nonsense—and dangerous nonsense at that!"

Care should also be taken that human freedom expressed through democratic practice should not lead to what is generally termed "the tyranny of the majority," denying

the grace of living to a minority which adheres to a particular political or economic point of view. Mill and Renon, therefore, laid greatest stress on this "grace of living" for each and all being regarded as an

essential ingredient of freedom. In a democratic society a political minority should always enjoy the right of growing into the majority. Then alone democracy and freedom can be full and perfect. —*Freedom First*

THE MOON-FLOWER



The sun has burned his way across the sky,
And sunk in sultry splendor; now the earth
Lies spent and gray, wrapped in the grateful dusk;
Stars tremble into sight, and in the west
The curved moon glows faintly. 'Tis the hour!
See! Flower on flower the buds unfold, until
The air is filled with odors exquisite
And amorous sighs, and all the verdurous gloom
Is starred with silvery disks.

Oh, Flower of Dreams!—
Of lover's dreams, where bliss and anguish meet;
Dreams of dead joys, and joys that ne'er have been;
Keenest of all, the joys that ne'er shall be!

Julia Schayer

WEATHER VANE



A breath of Will blows eternally through the universe of souls in the direction of the Right and Necessary. It is the air which all intellects inhale, and it is the wind which blows the world into order and orbit.—Emerson.

UNESCO GETTING MORE SCHOOL CONSCIOUS

Work in the schools was described as the primary concern of the United Nations Educational, Scientific and Cultural Organization.

Addressing a gathering at International House, New York, Dr. Luther Evans, director general of UNESCO, said his agency had moved away from the idea that mass communication was the key to greater understanding and tolerance among peoples.

"We are not trying to solve today's problems," he said. "That's a job for the people down at the United Nations. We are working for the long generations."

Later, Dr. Evans said, "I'm taking money away from mass communications and giving it to education."

Dr. Evans said the agency had three major projects in hand. These are the promotion of better understanding between East and West, the extension of primary education in Latin America and the carrying out

of scientific research on arid lands.

Of the three, the East-West project is, according to Dr. Evans, the most essential. He spoke of it as "sort of the crux of our whole program of international understanding."

* * *

NEW CONCEPT FOR OLD

Since the Second World War psychiatry has grown into a highly complex medical discipline with ramifications involving nearly every phase of living. Much of the "new psychology," through its adoption by specialists in social welfare, has served people well.

However, many functions of the "new psychiatry" are not really medical. In "social psychiatry," the specialist in mental and emotional disorders supervises the therapeutic activities of nonmedical personnel. In "medical psychiatry" patient and physician form a direct and personal relationship.

"The benefits accruing to the patient's family and community from successful treatment by the physician

ere not the doctor's primary concern nor should they have been. Medical science did no more than move with history in tending to isolate man from his environment in order to eliminate extraneous factors and clarify proper treatment.

"This *in vacuo* approach was right for its time and with it medicine reached its highest pinnacles of service to mankind. But now a new knowledge of the social functioning of man is demanded. The social consciousness of our era will not support that 'vacuum' approach. It is no surprise that the chief complaint about medicine at the present moment when it is at its zenith concerns the 'coldness' of the doctor toward his patient. This 'coldness' is a characteristic of scientific detachment — and bad manners.

"The demands of this era are being met, to the extent possible, with the art of medicine' until the 'science of medicine' can catch up. But to return to the 'old family doctor' is as impossible as it is ridiculous. He never existed." — *Connecticut State Medical Journal*

* * *

A WINDFALL

Under an agreement signed last month, the Soviet Government is to lend the Indian Government five hundred million roubles at 2½ per cent, to be spent on Russian equipment and

services for its second five-year plan. This should be a matter of satisfaction in the West as well as the East; in both Britain and America it is considered desirable that the five-year plan should succeed, and a more prosperous India ought to mean a more stable (as well as a happier) world. As Mr. Charles Wolf, Jr., has written in the latest issue of the Princeton quarterly "World Politics": "Soviet aid may be a windfall rather than a threat to American interests."

* * *

THE PUBLIC SCHOOLS

The American people have clearly chosen to develop on a scale never before imagined in human history, a free and universal public school system. In the struggles leading to this choice, the power of sectarian influence and demands for public funds for independent schools were in conflict with the emerging majority concept. Memories of unpleasant experiences of ecclesiastical domination of education in Europe and the growth of the Sunday school as a new and experimental institution of Christian education, were among the many forces which prompted the body politic to draw the blueprint for a school system compatible with a pluralistic culture. Our public school structure is the result. The same constitutional guarantee pro-

protecting the church from any tyranny which would stifle freedom of belief and worship was inseparably mixed into the very mortar of this structure and also insured every child and every parent against the imposition of sectarian dogma in the classroom. This principle has, in part, been perpetuated by the efforts of the public school to examine freely the total social structure of the community. . . . Adherents of the Reformed tradition believe that "cloistered living," implying a withdrawal from direct

participation in the social milieu, is incompatible with the Calvinistic tradition and intent, and that distinct advantage accrues from educational experiences encountered through group living and the interplay of divergent ideas, always amenable to subjection, however, to the transcendent purposes of God.

—From the report submitted to the Omaha General Assembly of the
"The Presbyterian Church in the USA and the Public Schools."



TRUTH IS THE FOUNDATION and the reason of the perfection of beauty, for of whatever stature a thing may be, it cannot be beautiful and perfect, unless it be truly what it should be and possess truly all that it should have. —Alfred North Whitehead

Peace Through

The Recovery Of Religion

Esme Wynne-Tyson

TWO STATEMENTS have recently been made which should engage the earnest attention of all who are interested in solving the vital problems with which humanity is confronted today. The first was by Arnold Toynbee, the great historian and thinker, who asked how modern man was "going to fill the spiritual vacuum in his soul," and answered his own momentous question in these words:

"This vacuum has been created by the rise of modern science . . . But the way toward spiritual maturity runs not through science, but through religion. I therefore expect to see the twentieth-century man set out on a quest for the recovery of religion. I believe that he will recover it."

The second was by Commander Sir Stephen King-Hall, naval officer, who, in a recent issue of his widely read *News-Letter*, after pointing out the impossibility of defending Britain from attack by nuclear weapons, proposed that we should give our consideration to "a fully pacifist policy" for the British and suggested that "a Royal Commission should be estab-

lished with the task of expressing an opinion of whether our way of life could be defended by passive resistance and if so what the plan should be." (Cf. "Are Armed Forces Obsolete?")

Both these statements suggest a new and realistic approach — long overdue — to the subject of the menace of Communism for both relate to the "better idea" that thoughtful people have always seen must be forthcoming if we are ever to present an answer to total materialism. What both are saying, in effect, is that we must return to, or recover, the original teachings and practice of the Founder of the Christian Faith.

Toynbee's use of the word "recovery" implies that he does not expect modern man to conform to the traditional Church teaching which has so obviously failed to achieve the purpose of establishing a reign of peace on earth, but rather to "recover" the original teachings of one who, by precept and practice, advocated the way of compassion, non-violence, mercy and living-kindness,

refusing to use compulsion even to save his own life, i.e. in self-defence.

But how, it may be asked, is the original gospel of peace and goodwill to be recovered? Have we to unravel the entanglement of pagan myth and superstition with the original Gospel skein by skein, a process that would entail endless controversy, and time that we can no longer afford?

The answer is "No," because, fortunately, spade-work has already been done on those lines by non-conformists and dedicated men throughout the ages. Probably no result of this sifting work would be more appropriate to the purpose of recovering the original spirit of Christianity than the concepts found in Tolstoy's *"The Kingdom of God"* and in his *Essays and Letters*.

It is difficult to understand why this "answer to Marxism" has never been advanced by countries whose policy is to resist the indoctrination of Communism, for Lenin himself perceived and admitted its "danger." Like his successors, he was not much concerned with the teachings of the "official" Church, which could so easily be refuted by reason, but when an intellectual giant of the stature of Tolstoy not only gave a rational interpretation of the Gospel of Christ but himself conformed to it, the peril to the theories of dialectical materialism became very real. It was not easy

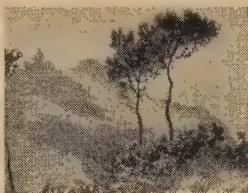
to discredit Tolstoy as a thinker with the Russian people. As easily might one persuade the English that Shakespeare was no dramatist. Lenin's nervousness was evident when he wrote in *Sotsial-Demokrat* No. 1, after Tolstoy's death, that the great writer had "combined the struggle against the official church with the preaching of a new, purified religion that is, a new, refined and more subtle poison for the oppressed masses."

As the very essence of Tolstoy's "new, purified religion" aimed at relieving mankind of all oppression by visualising a truly Christian anarchy in which man could be self-governed because governed voluntarily by the laws of God, this verdict may be seen as the usual reversal of Truth that we have come to expect from materialists.

The recent discovery and publication of a letter from Gandhi to Tolstoy reminds us once again of the similarity of the outlook of these two great men. Gandhi, indeed, freely acknowledges his philosophical debt to the author of *The Kingdom of God*. If we are, as Sir Stephen King-Hall suggests, to study the technique of unarmed resistance so magnificently demonstrated by Gandhi, we must obviously learn the philosophy that made this resistance possible, and this will largely be found in *The Kingdom of God* and the last writings of Tolstoy.

From the study of these it will be evident that if we are to recover religion, which in the West is synonymous with Christianity, we must inevitably recover the spirit of compassion and non-violence upon which it was originally based; and we shall see

that we cannot, as Sir Stephen seems to imply that we might, evolve a successful technique of passive resistance without recovering the Faith and moral values that alone make such resistance possible.—*Liberation*



THIS THEORY of Natural-Religion teaches that there is a natural supply for spiritual as well as for corporeal wants; that there is a connection between God and the soul, as between light and the eye, sound and the ear, food and the palate, truth and the intellect, beauty and the imagination; that as we follow an instinctive tendency, obey the body's law, get a natural supply for its wants, attain health and strength, the body's welfare; as we keep the law of the mind, and get a supply for its wants, attain wisdom and skill, the mind's' welfare — so if, following another instinctive tendency, we keep the law of the moral and religious nature, we get a supply for their wants, moral and religious truth, obtain peace of conscience and rest for the soul, the highest moral and religious welfare. It teaches that the world is not nearer to our bodies than God to the soul; "for in him we live and move, and have our being." . . . As we observe the conditions of the body, we have nature on our side; as we observe the Law of the Soul, we have God on our side. He imparts truth to all men who observe these conditions; we have direct access to Him, through Reason, Conscience and the religious Sentiment, just as we have direct access to nature, through the eye, the ear, or the hand. . . . Therefore if God be omnipresent and omniactive, this inspiration is no miracle, but a regular mode of God's action on conscious spirit, as gravitation on unconscious matter. It is not a rare condescension of God, but a universal uplifting of man. — Theodore Parker

Thoreau And The Preservation Of Wilderness

Remarks by Howard Zahniser, executive secretary and editor of The Wilderness Society, made as president of the Thoreau Society at its annual meeting held in Concord, Massachusetts, July 13, 1957.

SECOND-CENTURY Thoreauvians, who for the past dozen years have been celebrating a series of centennials, can look upon 1957 as the Hundredth Anniversary of a most interesting and significant year in the life and works of Thoreau. Among the many provocative delights, rhapsodies, poignant reflections, and observations on the men and women, the seasons, the outdoors, and the living creatures with whom Thoreau shared his year of 1857, and of whom he wrote in his *Journal*, none has carried deeper meaning through this century and into our own times than those that are concerned with the preservation of wildness.

As Thoreau entered 1857, in the midst of his own fortieth year, he was surveying the Lee farm, and on the 4th of January he wrote into his *Journal*:

"After spending four or five days surveying and drawing a plan incessantly, I especially feel the necessity of putting myself in communication with nature again, to recover my tone, to withdraw out of the wearying and unprofitable world of affairs. The things I have been doing," he wrote,

"have but a fleeting and accidental importance, however much men are immersed in them, and yield very little valuable fruit. I would fain have been wading through the woods and fields and conversing with the same snow. Having waded in the very shallowest streams of time, I would now bathe my temples in eternity. I wish again to participate in the serenity of nature, to share the happiness of the river and the woods. I thus from time to time break off my connection with eternal truths and go with the shallow stream of human affairs grinding at the mill of the Philistines; but when my task is done, with never-failing confidence I devote myself to the infinite again."

Walking over Goose Pond on the last day in the year, Thoreau thought that he saw "an old glove on the ice or slosh, but, approaching, found it to be a bullfrog." Touching it, as he records in his *Journal* for December 31, 1857, he found it to be alive though it could only partially open its eyes. It hung "motionless and flimsy like a rag in his hands. Thoreau "looked round a good while and finally found a hole to put it into

"squeezing it through," thus in commission for a bullfrog closing the year that he had begun in devotion to the infinite.

When this year of 1857 was a week old and Thoreau was going through the woods along the side of the Well Meadow Field he reflected that, "There is nothing so sanative, so poetic, as a walk in the woods and fields even now, when I meet none broad for pleasure. Nothing so inspires me and excites such serene and profitable thought." It was from this January 7, 1857 entry that Bradford Torrey, who edited the entire *Journal*, chose quotations to exemplify the attitudes of which he wrote in his own essay entitled "Thoreau's Demand on Nature."

"I wish to know something; I wish to be made better," Thoreau wrote on this day. "I wish to forget, a considerable part of every day, all mean, narrow, trivial men . . . and therefore I come out to these solitudes, where the problem of existence is simplified. I get away a mile or two from the town into the stillness and the solitude of nature, with rocks, trees, weeds, snow about me. . . . This stillness, solitude, wildness of nature is a kind of thoroughwort, or boneset, to my intellect. This is what I go out to seek. . . . I am aware that most of my neighbours would think it a hardship to be compelled to linger here

one hour, especially this bleak day (January 7, 1857), and yet I receive this sweet and ineffable compensation for it. It is the most agreeable thing I do."

Thoreau concluded that day that he would not be ashamed to have a shrub oak for his coat-of-arms. A month and a day later, he declared to his *Journal*: "I would rather hear a single shrub oak leaf at the end of a wintry glade rustle of its own accord at my approach than receive a shipload of stars and garters from the strange kings and peoples of the earth."

In reviewing a group of Thoreau books, about ten years ago, I wondered "if the greatest enduring significance of Thoreau may not be in his apprehension of the human values of wildness." I suggested then that "this is probably most concretely illustrated in the 'Chesuncook' narrative in *The Maine Woods*, most affirmatively stated in the essay on 'walking.'"

When I first felt the challenge of today's occasion I resolved to pursue this probability, this wonder, and I am still doing so. Having reread the *Journal*, *The Maine Woods*, *Walden*, and "Walking," and having reviewed notations in all the other works, I have been rewarded with a sense of having spent most profitably so much of the past year's reading

time. My hypothesis has indeed survived its scrutiny, and although my demonstration is not final, that is only because there are still some notes to ponder more, some collateral reading still to be done. The distracting charm of the aptness, for this purpose, of Thoreau's *Journal* for the year of our present centennial, has had something to do with my procrastination of argument, I am sure.

"Sympathy with nature," wrote Thoreau on November 18, 1857, "is an evidence of perfect health," as we were about to note when this digression began. A couple of days later he recorded, "Here I have been these forty years learning the language of these fields that I may the better express myself." He derived much of his message and its language from the wild. "A great part of our troubles," he reflected on April 26 in this year, "are literally domestic or originate in the house and from living indoors."

Thoreau's perceptions regarding the values of wildness did not, of course, begin in 1857. In the "Sunday" chapter of "*A Week on the Concord and Merrimack Rivers*," his first book, he confessed, "There is in my nature, methinks, a singular yearning toward all wildness." In the "Monday" chapter of the *Week* he declared also that "the wilderness is near, as well as dear, to every man," and "our lives need the relief of such a back-

ground, where the pine flourishes and the jay still screams." His comment in *Walden's* closing pages is among his best-known texts:

"Our village life would stagnate if it were not for the unexplored forests and meadows which surround it. We need the tonic of wildness, — to walk sometimes in marshes where the bittern and the meadow-hen lurk, and hear the booming of the snipe; to smell the whispering sedge where only some wilder and more solitary fowl builds her nest and the mink crawls with its belly close to the ground. At the same time that we are earnest to explore and learn all things, we require that all things be mysterious and unexplorable, that land and sea be infinitely wild, unsurveyed and unfathomed by us because unfathomable. We can never have enough of Nature. We must be refreshed by the sight of inexhaustible vigor, volcanoes and Titanic features, the sea-coast with its wrecks, the wilderness with its living and its decaying trees, the thunder cloud, and the rain which lasts three weeks and produces freshets. We need to witness our own limits transgressed, and some life pasturing freely where we never wander."

What I have taken to be Thoreau's most affirmative statement of his sense of the value of wildness was first published posthumously — in *The Atlantic Monthly* for June 1864.

signantly soon after his death, on May 6, 1862, and later collected in the 1863 volume entitled *Excursions*. This was the essay on "Walking." In his essay and "Wild Apples" Henry David Thoreau said "have gone round the world" and next to *Walden* "have been probably the best read of Thoreau's works." Thoreau read it as a lecture in Worcester, Massachusetts, on February 13, 1857, and in advance correspondence regarding this occasion gave it a significant subtitle, calling it "Walking, or the Wild."

It had been written half a dozen years earlier in sentences and paragraphs that spread excitement and delight at its apprehensions and its felicities of expression through *Journal* readings for 1850, '51 and '52. Thoreau was never able to construct the book that would best communicate his vision of what wildness means to civilized man, but in this essay on "Walking, or the Wild" he did prepare what I believe might well be its synopsis and he did write its text: "In Wilderness is the preservation of the World."

"What I have been preparing to say," wrote Thoreau, "is, that in Wilderness is the preservation of the World." He confessed, "I do not know where to find in any literature, ancient or modern, any account which contents me of that Nature with which even I am acquainted." Less than two

months before death ended his last lingering weakening illness, in a letter that I take to be his last, he dictated "if I were to live, I should have much to report on Natural History generally." It would be an ineffable benefit, of course, to have this unheard report. It would also be unthinkable inspiring if we could go back a hundred years last February to Worcester, to hear the word that Thoreau did "speak for Nature, for absolute freedom and wildness," regarding man "as an inhabitant, or a part and parcel of Nature" — as indeed he is!

"Hope and the future for me are not in lawns and cultivated fields, not in towns and cities, but in the imperious and quaking swamps."

"From the forest and wilderness come the tonics and barks which brace mankind."

"Life consists with wildness."

When we think of Thoreau and the preservation of wildness, however, we think not only of the preservative qualities that wildness has for us, but also of the preservation by ourselves of wildness and of areas of the Earth that still are and may still remain wild and untrammelled. For Thoreau not only perceived that in wildness is the preservation of man but also that in man are the possibility and hope for preserving the wilds, what he once (August 30, 1856)

called "little oases of wildness in the desert of our civilization."

Noting on April 11 in our year of 1857 how fishes are driven out by man's so-called *improvements* — a word that Thoreau himself, italicized — he recorded, "I can hardly imagine a greater change than this produced by the influence of man in nature." When he climbed the Chesterfield Mountain in September 9, 1856, he declared, "This town will be convicted of folly if they ever permit this mountain to be laid bare."

In his *Journal* for October 15, 1859, Thoreau recommended a primitive forest for every town.

"Each town," he wrote, "should have a park, or rather a primitive forest, of five hundred or a thousand acres, where a stick should never be cut for fuel, a common possession forever, for instruction and recreation. We hear of cow-commons and ministerial lots, but we want men-commons and lay lots, inalienable forever. Let us keep the New World *new*, preserve all the advantages of living in the country. There is meadow and pasture and wood-lot for the town's poor. Why not a forest and huckleberry-field for the town's rich? All Walden Wood might have been preserved for our park forever, with Walden in its midst, and the Easter-brooks Country, an unoccupied area of some four square miles, might have

been our huckleberry-field. If the owners of these tracts are about to leave the world without natural heirs who need or deserve to be specifically remembered, they will do wisely to abandon their possession to all, and not will them to some individual who perhaps has enough already. As some give to Harvard College or another institution, why might not another give a forest or a huckleberry-field to Concord? A town is an institution which deserves to be remembered. We boast of our system of education, but why stop at schoolmasters and schoolhouses? We are all schoolmasters, and our schoolhouse is the universe. Teachers attend chiefly to the desk or schoolhouse while we neglect the scenery in which it is placed is absurd. If we do not look out we shall find our fine schoolhouse standing in a cow-yard at last."

"A river, with its waterfalls and meadows, a lake, a hill, a cliff or individual rocks, a forest and ancient trees standing singly. Such things are beautiful; they have a high use which dollars and cents never represent. If the inhabitants of a town were wise they would seek to preserve these things, though at a considerable expense; for such things educate far more than any hired teachers or preachers, or any at present recognized system of school education."

As to the preservation of the large

acts of parks and wilderness — the areas that have become a characteristic American institution — we can ascribe with confidence a considerable influence to Thoreau. This is in part due to the inspiration of Thoreau's comments in *Walden*, *Walking*, *The Maine Woods*, and elsewhere for the minds of men and women who through the past century have worked for conservation, including the preservation of areas of wildness.

Advocating in the Congress of the United States a bill to establish a National Wilderness Preservation System, the Honorable John P. Saylor of Pennsylvania last year declared:

"So far as I know the first one to write a plea for wilderness preservation was Henry David Thoreau."

Representative Saylor then spoke in details that may well conclude these present remarks. He said:

"Thoreau, whose world-classic volume called *Walden* had its setting in the wild lands around Concord, Massachusetts, urged in that volume:

'We need the tonic of wildness.'

"That book was published more than a century ago, in 1854. Four years later, in 1858, Thoreau wrote in the *Atlantic Monthly* about a trip he had made to the wilderness of northern Maine in 1853, and he ended this article with an earnest plea for preservation. In 1864 this article

'Chesuncook,' was included in Thoreau's posthumous volume entitled *The Maine Woods*.

"The kings of England formerly had their forests 'to hold the king's game'," Thoreau remarked. 'I think they were impelled by a true instinct,' he commented. And then he asked:

"Why should not we, who have renounced the king's authority, have our national preserves . . . in which the bear and panther, and some even of the hunter race, may still exist, and not be civilized off the face of the earth — our forests, not to hold the king's game merely, but to hold and preserve the king himself also, the lord of creation — not for idle sport or food, but for inspiration and our own true recreation?"

These remarks by Congressman John P. Saylor in our national House of Representatives, advocating wilderness preservation legislation that has since been advancing steadily and in spite of some opposition, I take to be something of a measure of the influence of Henry Thoreau for the preservation of wildness. And although quite by coincidence, unnoticed till some time afterward, there was surely a peculiar appropriateness in the fact that this significant address by Representative Saylor entitled "Saving America's Wilderness" was presented on July 12, 1956, the hundredth anniversary of the day when Thoreau

entered his fortieth year, the conclusion of which we have observed in this our own centennial.

It seems particularly fitting that we should thus have been discussing "Thoreau and the Preservation of Wildness" at a time when the preservation of the remaining wildness of Walden itself has unexpectedly become a matter of issue. I accordingly consider it appropriate that I should, at the conclusion of this paper, report to you the following resolution unanimously adopted here in Concord, Massachusetts, last night, July 12, 1957, the anniversary of the birth of Henry David Thoreau, by the officers and executive committee of this society:

"The officers and members of the executive committee of the Thoreau Society convening for the Society's 1957 annual meeting have visited Walden Pond and have noted with deep concern the drastic changes recently made in the woodland shores

of the Pond, and have also recalled that in giving the land around Walden to the Commonwealth in 1922 the members of the Forbes and Emerson families stated in their deeds that it was the 'the sole and exclusive purpose of the conveyance to aid the Commonwealth in preserving the Walden of Emerson and Thoreau, its shores and woodlands, for the public who wish to enjoy the pond, its woods, and nature.'

"Realizing that this purpose requires the most careful cherishing of the natural features of the area and the most deliberate and well considered planning and administration of the area's services for the public, the officers and executive committee members of the Society have voted to urge such policies upon the public officials charged with the custody of Walden Pond and express an eagerness to cooperate in every way possible with these officials for the preservation and best use of Walden, its shores and woodlands."



FOOLS AND SENSIBLE men are equally innocuous. It is in the half fools and the half wise that the great danger lies.

The moral sentiment of what is called the world is made up in great measure of ill-will and envy.

If the Eternal is with us every moment, we do not heed the fleeting.

—Johann Wolfgang von Goethe

Kalidasa --- The Living Poet

Baldoon Dhingra

In 1789, three centuries after Columbus, an English scholar, Sir William Jones, discovered a New World. This world was not a continent, but a culture, for in that year Sir William revealed to the West the treasury of Sanskrit literature and the works of the greatest poet, Kalidasa. No other poet since the Renaissance had held the same significance for world culture.

Kalidasa's best known work, which is also the most famous of Indian dramas, is the *Sakuntala*, translated by Sir William Jones, and which he adapted for his prologue to *Faust*. This play made an extraordinary impression on Goethe, who is said to have remarked: "I found the reading of the *Sakuntala* one of the greatest experiences of my life."

"Of all the arts, the best is drama;
"Of drama, the best is the *Sakuntala*;
"Of the *Sakuntala*, the fourth act;
"And of that act, the verses in which
"Kanva bids farewell to his adopted daughter."

The theme of the play, taken from an ancient epic, the *Mahabharata*, is the story of King Dushyanta who falls in love with the daughter of a hermit and gives her a ring as a pledge of his return when he is obliged to leave

her. Yet about the author of the *Sakuntala*, whose 1,500th anniversary is being celebrated this year, very little is known save that he was one of the "Nine Gems"—poets, artists and philosophers—who adorned the reign of the Gupta emperor Vikramaditya, (who lived from 380 to 413 A.D.) We know of Kalidasa as we know of Shakespeare—through his plays and his poetry, and through the legends that have grown up around his name.

He composed three dramas: the *Malavikagnimitra* (or loves of Malavika and Agni), the *Vikramorvasie* (or Urvashi Won by Valour), and the *Sakuntala* (or Lost Ring) which is considered his masterpiece. There is a Sanskrit saying which endorses this claim:

her. But owing to the curse of an angry sage, the king loses his memory, the ring is mislaid, and the king fails to recognize his betrothed when she comes to the palace. Finally, the ring is recovered by a fisherman and

Dushyanta and his love are reunited.

But the *Sakuntala* is more than just a beautiful play. It has—says Tagore—an inner meaning, for it contains the history of a development: of flower to fruit, of earth to heaven, of matter into spirit. The real theme of the play is the progression from the earthly romance and union of the first act, to the higher union in the seventh and last act when the couple are united in the heavenly hermitage of eternal bliss. After treading the path of sorrow, hero and heroine are brought together through a union of the spirit—one paradise has been lost, another regained.

In the *Sakuntala*, as in the poem *Kumarasambhava* (shortly to be translated in the UNESCO Collection of Representative Works), Kalidasa

shows that goodness and beauty go hand in hand with moral law. Goodness is the final goal of love. The author shows that love which is self-centered is neither beautiful nor lasting, that it will never bear fruit unless it reaches out to embrace the whole community—the children, the guests, the neighbors. . . .

Kalidasa's works embody the chief elements of Hindu culture. First, regard for the richness of life which may only be fully enjoyed if wedded to Dharma or Duty. (In the *Gita*, or Song Celestial, for instance, the Lord Krishna said that he represented also Desire if Desire were not opposed to Righteousness.) The second element is what for a Hindu is the real freedom—liberation from the cycle of birth and death. Kalidasa stresses this in the last lines of the *Sakuntala*:

“My God,” he prays, “whose vital energy pervades all space,
“From future transmigrations save my soul.”

Like all Sanskrit drama, Kalidasa's plays are characterized by an absence of unities of time and place. Almost every work is enlivened by the presence of animal characters and of the Vidushaka or jester, while poetry alternates with prose according to the seriousness of the topic. For Kalidasa

was above all a poet. He has left many poems, but one of the best known is the *Meghduta* (or Cloud Messenger) in which a heavenly spirit, banished by the gods to the “far south” because he sees a cloud to take a message of constancy to his dearly beloved wife

“I see your body in the sinuous creeper,
“Your gaze in the startled eyes of deer,
“Your cheek in the moon,
“Your hair in the plumage of peacocks,

"And in the tiny ripples of the river

"I see your sidelong glances.

"But, alas, my dearest, nowhere do I find

"Your whole likeness."

Kalidasa's influence on Indian literature is comparable to that of Shakespeare on English literature. Like Shakespeare, he has risen beyond the boundaries of country and period. His works are universal and are living today as when they were written, fifteen hundred years ago. And the advice he gave his readers is still apt:

"Literature is not good simply because it is old," he wrote in one of his plays, "and no book should be treated as unworthy simply because it is new. Wise men accept one and the other after due examination. Only fools let their judgment be misled by the beliefs of others."

—UNESCO



THE GATES OF HELL are three — desire, anger, covetousness, which destroy the soul; wherefore one should abandon them. Being free from these three gates of hell, O son of Kunti, a man worketh for the salvation of his soul, and thus proceeds to the highest path. He who abandoneth the ordinances of the Scriptures to follow the dictates of his own desires, attaineth neither perfection nor happiness, nor the highest path. Therefore, in deciding what is fit and what unfit to be done, thou shouldst perform actions on earth with a knowledge of what is declared in Holy Writ.

—Bhagavad Gita

The Dangers Of Radio-Activity

Pierre de Lat

BUT IF you live in a granite house, you receive more radiation than if you have limestone walls; and the increase in the amount of radio-activity which you receive is far greater than that which can result from atomic industrialization, provided that this industrialization is accompanied by necessary precautions."

This was the answer given during the Atomic Energy Conference at Geneva in 1955 by a specialist on the biological dangers of the atom to an American journalist who had asked a rather panicky question concerning the future of mankind.

During the press conferences which immediately followed every session, certain journalists never lost an opportunity of referring to the spectre of terrible and mysterious dangers. The answers were always the same: yes, there is a possibility of danger in the future; no, for the time being, there is no danger; but, from now on, we must face this peril, we must study it and understand it so that we will be ready to combat it.

As far as we were concerned, we remained impressed by a good-humored explanation given by Professor

Mayneord, chairman of the session devoted to protection against radiation. He was answering one of his fellow countrymen who raised the question of possible degeneration of the human race.

"We are in Switzerland. Perhaps you have travelled through the mountain valleys here. Have you ever heard that our Swiss friends are degenerate? Nevertheless, many of them live at a high altitude and, as a result, their ancestors have always received doses of radio-activity far greater than those of our Anglo or Norman ancestors. Before we and our children and our grandchildren can receive as much radio-activity as the citizens of Switzerland, a great many atomic factories will have to be built."

It would be easy to quote academic phrases from the official proceedings of the Geneva Conference which say exactly the same thing. But it's better to stick to these hard facts — the granite house and the comparison between the English and the Swiss — to nail down the problem; the natural variations of radio-activity are always much greater than those which may be due to industrial causes. (We

aid: industrial. Experimental explosions, if they occurred too often, would present a danger for the entire world.)

In recent months, we have clung to these words every time we saw fears expressed in the press, often in alarming terms. At one time, we wondered if we, too, should not give way to the panic shown in certain quarters and we wondered if, perhaps, the danger really was an immediate one. Who has not felt his faith in science being shaken at one time or another?

As far as the dangers of radio-activity are concerned, you must be careful to stay out of politics and you must be even more careful that you are not foolishly accusing science. Above all, you must distinguish between atomic energy and atomic bombs. Man has not outlawed iron because iron is used to make arms. He has not banned fire because a flame can be dangerous in the form of a forest fire or an explosion.

Unfortunately, scientific facts seem rare when you try to study the genetic effects of radiation. Here, you do not consider the burns, whether internal or external, caused by what are known as "ionizing" radiations. Here, the most serious wound can be the minute one — the wound which, barely touching the nucleus of a cell, allows this cell to live and even to reproduce itself. The cell appears to be

unharméd; the truth is that it has become a different cell. And if it happens to be a germinal cell, then the beings which will be born from it may be different from their parents.

X-rays, gamma-rays, electrons, neutrons — whether in the form of wave radiation or material projectiles — can, if they carry enough energy, overthrow the highly complex chemical architecture of the large molecules of nucleo-protein which are the genes in the nuclei of cells. Now these genes, these granulations invisible under the microscope, these chromosomes carry the heredity of all living beings. Each living being has received from each of his parents half of his genes. And he transmits to each of his children one-half of his own genes chosen by chance. In this way a species remains alike down through the ages because it is always the same genes, determining the same bodily characteristics, which are transmitted through the sexual cells.

But if a gene is no longer the same, there will be a "mutation"; the being who will be born from the male or the female cell which has undergone this mutation will be different.

All species offer cases of such mutations spontaneously for reasons which are not very well known, but it seems certain that cosmic rays play a certain part. If the protein of a gene is modified in a sexual cell, then the

being which is born from this cell may be abnormal. Its abnormalities may be favorable or unfavorable, no one knows, but they will probably be unfavorable. If you strike a watch just anywhere by chance, the probability of improving its mechanism in this way is not very high.

Most of these mutations cannot be detected. Only certain unfavorable mutations can be observed with precision: when a dwarf, a cretin, a deaf mute or a hemophiliac is born in a family which has never known such a taint, then it is admitted that a mutation has taken place.

Yes, the radiations of the atomic age can increase the rate of mutations. It has been calculated that if an entire generation were submitted during its entire lifetime to a dose of 50 roentgens — the maximum dose now accepted for workers in atomic factories — then the probability of mutations would double.

This is the risk: to see the birth of more dwarfs, cretins, deaf mutes and hemophiliacs, whether in the next generation or in the distant generations of the future.

The risk seems to be at a minimum because few men work in atomic factories and those who do receive an amount of radiation much lower than a dose of 50 roentgens. But the risk is

not negligible when you think of the medical uses of X-rays: in a single intestinal X-ray examination, a man may receive 30 or 40 roentgens!

In other words, diagnosis and treatment by X-rays must be watched at least as closely as atomic industries. These industries are closely watched. Not only, as we have said, has the maximum permissible lifetime dose been reduced to 50 roentgens, but the present tendency is to be extremely strict in applying these rules.

This was obvious at the recent International Conference on Radioisotopes in Scientific Research organized by Unesco in Paris. In one of a series of lectures made during the Conference, Dr. Lauriston Taylor, chief of the Atomic and Radiation Physics Division of the National Bureau of Standards in the United States, talked about "protection against radioactivity." His entire lecture expressed both confidence in the harmlessness of doses now permitted and a determination never to allow these doses to be exceeded.

"Suppose that the dose is five roentgens per year," he said in particular. "In that case, any person who has been unfortunate enough to receive 5,001 roentgens (in an atomic industry) must be forced to give up his job."

Feeling, Thinking, And The Free Mind

Arthur E. Morgan

I HAVE no intention to tell you anything you do not already know. Nearly every point I present may seem old and trite. If what I say is worth saying it will be because of the emphasis provided. Sometimes issues are clarified by new or different emphasis.

My application of the term "emotion" does not fully conform to the most customary technical usage. In that usage the word refers to a quick, perhaps explosive response to some stimulus. I have more in mind, to use technical language, "a constellation or system of emotional dispositions," which is the psychologist's definition of the term "sentiment." However, in everyday usage, and increasingly in the language of psychology, the word "emotion" better fits the case, and I shall use it.

Some elements of our personalities may be much influenced in their development by the process of logical thinking. Other elements are emotionally, rather than logically, determined. For instance, a sense of fellowship or of brotherhood, though it may be approved and given greater status by reason, does not have reason for its

source of origin. Whether its origin is in the cultural inheritance, or is genetic, it usually comes through the channels of emotion, rather than those of logical processes. A very intelligent and learned man may lack a sense of brotherhood and an unlettered and simple-minded man may have it strongly developed.

In case of either high or low intelligence, whether or not a man has developed this trait usually will depend on whether he has experienced the emotional quality of fellowship in his associates, and has responded to it with like emotion. In some degree that contact may be indirect, as through books, but unless there is a spark already present, a book probably will not start it. Once initiated, an emotional quality such as fellowship may grow by its exercise, by further experiencing the fellowship that others are feeling, or by the encouragement of logical thinking. But it is primarily an emotional, not a logical, phenomenon.

We come by emotional experiences, not through reason, but through revelation, if I may use a theological

term for a natural, though mysterious occurrence. When one experiences the love, respect, and trust of another, these traits may mysteriously come to exist in oneself. The Biblical expression is technically sound: "Ye love him because he first loved us." The same is true of traits we designate as evil. We hate largely because we are hated; we are antagonistic because we are antagonized. Probably there is genetic predilection for most or all emotional traits, whether beneficent or malevolent, but usually there must be an emotional stimulus from outside to cause the traits to appear. This dependence of emotion upon stimulus for its original appearance seems to be the case even among animals. The bears in Yellowstone National Park, not having experienced serious hatred or antagonism, are embarrassingly unafraid.

Reliance of life on emotional control has had a continuity of many, many millions of years, far longer than that of the human race. The logical reflecting characteristics of men have existed for probably less than one per cent as long, and are much less deeply rooted in our makeup. Little by little the reasoning processes are taking over the direction of life from the emotions, but emotion is still the predominately directing element. Not only does emotion determine most action, but it must provide

the motivation for intellectual effort and for all purposeful living. Reason may appraise and criticize emotional traits, it may arbitrate between conflicting emotions, approving one and disapproving another, but it cannot displace emotion, or exist without it.

Intelligence can give direction to life, but cannot give it motion. I often have likened a man's life to a ship which has a rudder, and a power plant or a sail. Intelligence may serve as the rudder and determine direction, while emotion is the power plant which drives the propeller, or the wind which fills the sail. Of course the navigator uses a little energy of a special kind. He must have motivation to look at his compass and to turn the wheel. The motivation of the navigator may be a part of a much larger motivation, such as that of the shipping company which supplies the ship and fuel, and determines the destination. However, looking at the situation on the ship solely as one of physical mechanics, the navigator uses enough energy to operate the helm, but not enough to move the ship. It is the wind or the engine power which moves the ship.

The rudder, which determines the direction in which it will travel, is effective only if the ship is moving in resistance to its medium. A ship in the Gulf Stream may be drifting several miles an hour, but if the ship is not

moving in resistance to its medium when the rudder is useless.

I am always suspicious of analogies, for one of their common uses is to switch the mind off a true course. Yet this analogy intrigues me, and I am going to pursue it further.

Human motivation is like that of a ship. Unless the life as a whole is moving against its medium, that is, unless it is purposeful, the process of inquiry, so far as giving direction to life is concerned, will tend in the long run to be neutral, except for adventitious effects of the inquiry. (It is the prospect of such adventitious results which may justify public support for "pure science.") For instance, intellectual inquiry in the field of ethics will not necessarily result in more ethical living.

We may illustrate inquiry which is not motivated by total life purpose from the life of the philosopher of ethics, George G. Moore. He has been called the greatest philosopher of half a century. His most important writing was done near the beginning of this century while he lived a comfortable, sheltered, socially privileged life at Cambridge, at a time when English agricultural labor was sorely exploited and lived little better than cattle, and when much of English industrial labor was in little better plight. Moore could scarcely help being aware of

these conditions, yet one finds little or no spirit of protest against them in Moore's writings on ethics.

Cambridge at that time was a place of intellectual freedom, but of social privilege. It had been much influenced by Aristotle's teaching that the highest experience of which man is capable is inquiry as an end in itself, without regard to any practical results. "Pure science" and "pure scholarship" shared this tradition. Moore's purely theoretical writings on ethics are characterized by that freedom, and have genius, but when he came to write about the ethics of living he seemed to have little to offer. He held that since in practice it is largely impossible to change things, one does well to take things as they are. If one lives in a society where stealing is customary, then he may as well follow that custom, for he cannot do much about it anyway.

Both in his free intellectual inquiry, and in his practical acceptance of things as they are, was not Moore just drifting, as a ship might in the Gulf Stream? Lacking the emotional motivation of purposefulness, his ethical inquiry made little difference in his life. His way of living determined his thinking on practical ethics, rather than his ethical philosophy determining his way of life.

If intelligence does not rule the emotions through purposefulness, then

the emotions will warp the intellectual processes, and will determine the conclusions reached by reason. One's inner life strives to achieve harmony by a sort of mental and emotional homeostasis. The more inflexible element may remain unchanged while the more flexible changes to correspond with it. If the intellectual life is an expression of strong purposefulness, then habit and emotion will change to produce internal harmony. If habit is strong and purpose weak, then the reasoning process will be warped until it harmonizes with the prevailing pattern of attitude and action.

In contrast to George Moore, John Wycliffe was an intellectual inquirer whose impulse to inquiry was part of a larger motivation of purposefulness which governed his whole life. Not many men have pursued free inquiry to move further than he did ahead of the thinking of their day, or against more strenuous opposition. His free inquiry was perhaps like that of a judge whose passion for justice leads him to guard against prejudice in trying his cases. Wycliffe's thinking gave direction to purposeful action. He emotionally and intellectually transmitted that sense of purposefulness to his Lollard preachers, and they went to the villages and hamlets of England, sharing the life and burdens of the people, and transmit-

ting Wycliffe's outlook and purpose. After withstanding two centuries of persecution and attempted extinction by the powers that be, that spirit still lived strongly and gave to England the relatively free and aspiring spirit of Protestantism, with outlook and method which naturally led to yet larger freedom. Wycliffe's Lollards and their successors substantially influenced the course of history, especially through the spirit transmitted in the settling of Pennsylvania and New England.

Taking life as a whole, the far greater part of men's experience, interest, attention and commitment relates to emotion, rather than to intelligence. Emotion underlies all intellectual activity. The scientist would not inquire but for the emotion of curiosity, the craving to know. His science would be of small import but for his emotional commitment to scientific integrity. It is a major requirement of free inquiry that the inquirer free himself from emotional bias; but he achieves that freedom, not from absence of emotion, but from his strong emotional commitment to the truth.

This dominance of emotion is imbedded very deeply in the nature and life of men. By and large, men judge other men by the quality and orientation of their emotions, and only secondarily by their intellectual con-

sions. It is the import of that fact which is the gist of what I have to say here.

One of the most memorable occurrences of my life came when, more than sixty years ago, I listened to a talk by H. Dharmapala of Ceylon, who later was recognized as the foremost Buddhist of southeast Asia. He had come to America to attend the first World Congress of Religions at Chicago. This was my first experience of meeting a fine intelligence and personality of a very different culture. The great freedom of mind and spirit which he seemed to possess, and which he pictured as at the heart of Buddhism, made a deep impression on me.

As I thought over his talk during the months and years which followed, there remained one problem which was not easily resolved. Dharmapala had told of the great days of Buddhism in India, when thought was free and inquiry was the spirit of the time. Women were on the same social and intellectual level as men, and in the Buddhist universities they debated with each other on the great issues of life.

What puzzled me was how that great and free culture came to disappear in the land of its birth, leaving India a region of ignorance, ethical and religious primitiveness, and squalor. The assumption had existed

in my mind that if once the barriers of mental and emotional servitude should be broken and inquiry should be free, that would be the beginning of a new age for men, with progress henceforth unbroken and accelerating. My dominant interest was not in personally having the thrill of freedom, but in furthering, in however small a degree, the time when free minds and spirits, committed to the general good, would be characteristic of men. What was the reason, I asked myself, that in Buddhist India that spirit of freedom and of human dignity so nearly disappeared?

Then later I learned that the Muslim world had taken much the same course. There was a time when Islam gave intellectual leadership to the world. During some of the dark days of Christianity it was, I understand, the Muslim world which preserved the treasures of Greek thought, and passed them on to Europe. Then a shadow came over the great culture, and it largely passed into intellectual night. Early Christianity also had its day of ranging inquiry, when men asked themselves fundamental questions about life. Then again came an age of closed dogma and intellectual darkness. Free inquiry in Greece had a somewhat similar course.

Why have not such periods of intellectual freedom and inquiry been the precursors of new and enduring

cultures on higher levels? Of course, there is no sole reason. The various theorizings of historians and anthropologists have made that evident. Nevertheless, I am going to present what in my opinion is a key reason why periods of great intellectual freedom have tended to be evanescent.

A few years ago I was interested in visiting the site of the great Buddhist university of Nalanda, which once had an extensive plant, and 10,000 students. One small item of history gave me a hint as to why free-thinking, inquiring Buddhism disappeared in the country of its origin. Along with freedom and inquiry, Buddha taught fellowship and humility. One statement attributed to him is that if he were entirely prepared for Nirvana and should find a single human being in travail, he would feel compelled to forego Nirvana and share the lot of that man. But Nalanda University seems to have become primarily a place of intellectual activity. One item of its worldly possessions was an "endowment" of 2000 villages. Assuming a population of only two hundred and fifty persons per village, here were half a million serfs bound to the support of 10,000 students in their glorious process of free intellectual and spiritual inquiry, or whatever kind of inquiry had superseded it. When a horde of Mongols came through the country and, not know-

ing of the existence of such a thing as a university, took this to be some kind of military installation and slaughtered the entire university population, there had been no seeds planted among the common people which could grow again. How different would the course of events which followed Wycliffe's life!

The combined memberships of religious fellowships in America which are committed to free inquiry including the Unitarians, liberal Friends, liberal Jews, Ethical Culture, Humanists, and a scattering of others, amounts all together to less than one per cent of the membership of all our religious fellowships. Why is this number so small? (There are many others whose freedom is not that of intellectual and spiritual achievement, but of intellectual fancy, and there are still others who have a somewhat longer theological tether than their forebears, and cannot have it freed.)

It is not uncommon for members of these liberal fellowships to justify the small numbers and to compliment themselves by holding that it takes a high quality of intelligence to free men from the bondage of tradition and to appreciate the significance of free inquiry. I believe that is an inadequate explanation.

As I have become acquainted with many members of these various fe-

ships committed to free inquiry, have not been impressed by a general level of intelligence so distinctive to constitute a separate class. While there are many members who personally have achieved freedom from conventional religious thinking, and have won intellectual and emotional freedom largely by their own liberate efforts, yet I have an impression that a majority of the members of these groups have their liberal alignment because of conditioning by their environment. They grew up in liberal families and continued the pattern, or while in a state of unconditioned innocence, perhaps of unconcern, came under the influence of a dynamic person or liberal group committed to free inquiry. I have known a number of simple-minded and largely uneducated men who,

never having been conditioned otherwise, had the habit of thinking from cause to effect without mental or emotional bias, in a way that would be representative of a free mind. My point is that a spirit of free inquiry is not antagonistic to human nature, at least so far as we are dealing with normal mentality and motivation, and that it does not require an especially superior intelligence to appreciate intellectual and spiritual freedom. It is not such a requirement which has limited the fellowship of free inquiry. (Doubtless some minor part of the population by its genetic constitution is insensitive to the distinctions between freedom and conformity. Whether these people constitute three per cent or thirty per cent of the population, I do not know.)

(To Be Continued)



WE REACH the immortal path only by continuous acts of kindliness and we perfect ourselves by compassion and charity. The man who walks in this noble path cultivates good will without measure among all beings. Let him remain steadfastly in this state of mind, standing and walking, awake or asleep, living or dying; for this state of heart is the highest in the world. — Gautama Buddha



FROM THE STORYTELLER

The Museum People

Dorothy Hartley

WHEN I WAS a lanky, formless thirteen, without two pennies to rub together, the British Museum made me welcome—not just to the outer exhibition galleries but into the depths where the scholarly great ones read and brood; and to the museum people I owe the happiest day of my life.

I lived in a remote country rectory, miles from town or school, knew no one—and wanted to study design. “Not just patterns but why people, using the same things, get different results.” Being English I knew most nations were mixed; but wanted to know what they were before they were mixed. For with a child’s clear eye I could see that whatever a Chinaman made looked Chinese, and whatever an African made looked African. (My mother’s Pekinese, and Uncle Walter’s carvings from Africa showed me that.) But, “How many sorts of people were there at the beginning, and what made them design so differently?”

Father “was maths,” and said “wasn’t his subject,” though with Victorian thoroughness he supplied me with Huxley, Darwin, Bible history, and Ruskin. For some time I struggled with cranium measurements, Babylonian researches, and so forth, but this educational indigestion only made me feel worse. Finally, in exasperation, father told me to write to the British Museum; and I did. I said, in a childish hand and with the superb simplicity of the young, that “I wished to study design,” and so asked, “How many people were there in the beginning? Did prehistoric man start simultaneously in several places? If so, where? And what made them design differently even when living in the same sort of places?”

Father added “Reading Room,” to the address and supplied the penny stamp. A week later came the reply in a Government envelope, not stamped but franked with a magic circle. “Dear Madam (me!), . . .

... have rather asked me 'what is
...d?' but you raise an interesting
...int. If you care to call when in
...ndon . . . may be able to help . . .
...ease ask for . . . etc.," Joice was the
...me. A signature; and a card.

Somehow I reached London;
...ayed with an aunt in Kensington
...all Victorians kept an aunt in Ken-
...ngton); and next day, alone and
...clunicky, in squeaky shoes, with a
...lean pocket handkerchief, and the
...ard clutched tightly in a cold hand,
...went up the wide steps into the
...reat Portico, feeling like an ant
...entering a pyramid. I presented the
...ard to someone in uniform by the
...entrance door, who murmured very
...purtuously, "I believe he is in; if
...ou will come with me . . ." Then
...hiles of echoing corridors, where
...one Roman emperors melted and
...wam past me, and gigantic figures
...oomed up and vanished overhead.
...I believe the room was under what
...s now the "Edward" staircase.) And
...o on and on, until turning quietly
...behind a glassy sea of cases, my con-
...ductor pressed a button, and a sec-
...ion of books swung open, disclosing
...an iron spiral staircase leading down-
...wards. "If you will proceed down
...hese stairs," said the voice formally;
...hen, reassuringly, "you will find
...someone to meet you at the bottom.
...The bell I rang will have told them

you're coming." (O blessed, under-
standing Conductor!)

Creaking downwards, I saw below
my black patent leather ankle-straps
a bald head rising revolvingly into
full view; a gentle smile, a shabby
suit, and a warm friendly hand reach-
ing out to greet me down the last
few steps. He led me across a room
to a cluttered desk, saying something
about . . . "an expert on your prob-
lem, who I understand is expecting
you. . . ." Behind the desk was a
younger man, who rose and pulled
forward a chair; and if his eyes
twinkled, his smile was serious, and
somehow I was sitting in a great
leather chair, all my shamefacedness
swept away in a wave of comfort.
Here, at last, were the people I
wanted; here they could tell me what
I must know. "People must have
wanted to know this before. Where
can I see what has been found . . .
what is known now? So that I know
where to start from?" The heart-cry
of every reader seemed to be the only
explanation I needed to give. After
that, those two men taught me, seri-
ously and steadily, hour after hour,
all that long afternoon, giving me,
expertly and wonderfully, their
knowledge. There had been a pile of
books selected for me beforehand "to
glance through" and a pencil and
paper came to my fingers. They had
the genius of sympathy that was

without patronage; I might have been one of their scholars, instead of an unknown child. It was years later before I understood the tactful understanding in the remark, "Some of these books are expensive and rather difficult to obtain, but if you apply to So-and-so the booksellers, mentioning my name, they may be able to procure them for you second-hand—as I understand you do not live in London."

It was Museum tea arriving in thick white cups that woke me to the passage of time and turned me into an embarrassed child again, only

stammering the thanks that must have shone from my face: "Oh, I'm sorry. I didn't mean to be so long. Oh, all afternoon"; and the farewell "It has been a pleasure—we are glad you came. It's what we are here for."

I can't remember the steps, the Tube, or anything going home. My mind was wrapped in the joy of the promise of study ahead. That night I prayed my heart out for the British Museum, and in the train going back to Nottingham the rails sang . . . "It's mine! For me! . . . and when I am older I may study there . . . free . . . free!"

—*Manchester Guardian*



PERFECTION consists not in doing extraordinary things, but in doing ordinary things extraordinarily well. Neglect nothing; the most trivial action may be performed to God. — Angelique Arnold



Book Reviews

ALBERT CROISSANT

THE WORLD WITHIN

By Gina Cerminara. 1957. Wm. Lane Associates. \$4.

The author's previous volume, *ANY MANSIONS*, won a wide acceptance for the idea of reincarnation. In the present book, she continues her examination, bringing in many interesting references to the readings of the amazing Edgar Cayce. She builds many plausible conclusions from the evidence, and shows the high hopes and inspiring implications which the idea of reincarnation holds for mankind.

This book is a good antidote for the materialistic philosophy which is still widespread among the intelligentsia, despite the fact that the new physics has led clearly away from materialism. Maybe it ought to be emphasized that the communists in Russia have made it a crime to publish a book on reincarnation, for such a work would go directly against the dialectical materialism on which their whole philosophy rests.

The author reminds us that in the 6th century a group of Christian bishops formally made reincarnation a heresy of the Church. Rigid theologians have remained ignorant of the plain fact that the theory of evolution requires a belief in reincarnation on a psychological and cosmic level, for it affirms that each of us journeys to the Source or God and that this journey cannot be accomplished in one short life span.

Hundreds of our greatest minds have accepted the idea — men like Plato, Pythagoras, Virgil, Ovid, Giordano Bruno, Schelling, Leibnitz, Schopenhauer, Lessing, Goethe, Flammario, Emerson, Whitman, Masfield, Yeats, Carlyle, Burbank, etc.

Interesting comments are made on the recent Bridey Murphy book and on Sugrue's volume on Edgar Cayce, which have opened new vistas to many people. One of the notable facts in the story of Edgar Cayce is his initial opposition to the idea of reincarnation, and the way he personally came to accept the many messages he

received on the subject. He finally realized that they were simply new expressions of such old propositions as "As ye sow, so shall ye reap," and "As ye do unto others, so shall it be done unto you."

One always wonders when considering the idea of reincarnation about changes in race and sex; and Cerminara concludes that "Race and sex would both seem to be subservient to the primary problem of developing soul *qualities* — each race, with its ideological and cultural patterns and religious traditions providing a favorable milieu for the development of or redemption of different types of thought patterns in the psyche . . . and it becomes clear that anyone who accepts the idea of reincarnation cannot, with impunity, despise at wholesale any alien race or nation: for if he does so, he thereby runs the risk of despising his own past or future self."

The idea that man is NOT a body but rather that he HAS a body is a step toward true tolerance — that should prevent anyone from despising a man for his race, color or nationality. The sense of separativeness dissolves when it is realized that each soul journeys through various races and civilizations.

Unhappily, there are prejudiced people whose feelings of superiority won't allow them to hold such convictions; though any impartial scientist

will grant that all sorts of mental tests have demonstrated that all the major races have equal capacities in mind and talent. Racial groups have thrived and fallen from time to time. For example, Caesar in 54 B.C. found the Britons very primitive. One Roman wrote to Cicero, "Do not obtain your slaves from Britain because they are so stupid and utterly incapable of being taught that they are not fit to form a part of the household of Rome." On the other hand, see how the once incomparable Greeks now play a relatively insignificant role. The hand of time points to the changing fortunes of different races and nationalities.

The idea of eternal identity, says Cerminara, reassures us that our strivings and sufferings are not useless. A measure of human misery will come to all simply because — however ever prosperous we may become — perfection in the outer world can come only after we have perfected the world within.

Certainly, sensible people will grant that without some scientific cosmic philosophy of life which accepts the reality and continuity of the spirit, no world order can long resist inner corruption. Gratification of selfish desires for comfort and security can never be enough. But reincarnation, says Cerminara, with all its implications of spiritual evolution and pur-

ose in life, would be of basic importance in developing a truly enduring, illuminating philosophy.

Substantiation brought about by scientific research may well establish such a philosophy, which would then find itself a part of all the great religions. As Cerminara concludes, "The reincarnation principle gives us explanation, purposiveness and ethics in life; scientifically validated, it can bring about a union of science, medicine, philosophy, psychology, ethics and religion—a consummation, surely, devoutly to be wished."

* * *

LOVE OR PERISH

By Smiley Blanton, M.D.; Simon and Schuster, New York, 1956, cloth, 212 pages, \$3.50.

As a psychiatrist, Dr. Blanton has listened for more than 40 years "while people of all ages and classes told him of their hopes and fears, their likes and dislikes, and of what they considered good or bad about themselves and the world around them." He says that as he looks back over those years, "one truth emerges clearly—the universal need for love."

The author discusses human problems from a viewpoint rich with experience and with points strikingly driven home by interesting examples from the personal lives of some of his patients.

Starting with the premise that man spends his life maintaining or creating a balance between the two basic drives of aggression and love, the author takes us on a long journey from childhood, through marriage, first children, the ways we earn a living and into the "middle years and beyond." The problems typical of each period of life are dealt with in terms of the healing power of love, as well as the destructive power of misapplied aggression. Aggression handled constructively also constitutes an important part of his discussion.

The author accomplishes well his purpose of putting into a book some practical suggestions for bringing more love into our lives. He hopes that readers can "acquire not only self-knowledge but also a new concept of love; that they can tap the hidden resources of the deeper mind, where there is strength and courage. Admittedly it is difficult to accept self-discovery as the pathway to love where men have been accustomed to rely on external authority. Yet the effort must be made, for we can never truly possess love unless we possess it of our own free will. Fear and guilt kill love, however diligently the laws of good conduct are obeyed. We now know, however, that our greatest fear is always of ourselves—but only of that which is *unknown* or *concealed* within ourselves."

Dr. Blanton's position is a verification of the meeting ground that is being discovered between the science of psychology and psychiatry and religion. —W. M. N.

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OUR FRIENDS THE ANIMALS

By Geoffrey Hodson; Council of Combined Animal Welfare Organizations of New Zealand; 1956; paper; 67 pages; 65¢

This small booklet on animals, subtitled "Accounts of their remarkable powers and practical guidance in their care and protection," has been issued by the Council of Combined Animal Welfare Organizations of

New Zealand, of which Mr. Geoffrey Hodson is the president. It covers a wide range of topics from legislature on the humane slaughter of food animals to the care of domestic pets with fascinating instances confirming animal intelligence and sensitivity interspersed. The emphasis throughout is, of course, on the humane treatment of all animals by both children and adults, for, as Mr. Hodson concludes, "Great is man's responsibility to reduce to a minimum their suffering and increase to a maximum their well-being." Of interest to every one concerned with animal welfare, this booklet should also be of invaluable assistance to all pet owners. —A. E.



DO NOT INVESTIGATE the name of God because you will not find it. For everything which is called by a name receives its appellation from that which is more worthy than itself. For every cause of existence to a thing is better than that thing so far as one is cause and the other effect; thus also that which gives a name to anything is better than the thing named, so far as it is named, i.e., so far as pertains to its possession of a name. In the nominator is the cause, and the name the effect, so that it is one person that calls and another that hears. Who is it therefore that has given a name to God? God, however, is not a name to God, but an indication of what we conceive of him. — Sextus, the Pythagorean